Come, & Welcome,

TO

JESUS CHRIST.

OR,

A plain and profitable Diſcourſe upon the Sixth of *John*, 37 *Verſ.* Shewing the *Cauſe*, *Truth*, and *Manner* of the Coming of a Sinner to *Jeſus Chriſt*; with his Happy Reception, and Bleſſed Entertainment.

Written by *J. Bunyan.*

And they ſhall come which were ready to Periſh, Iſa. 27. 13.

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Come, & Welcome, TO JESUS CHRIST.

John 6. 37.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

A Little before in this Chapter you may read, That the Lord JESUS walked on the Sea to go to *Capernaum*, having ſent his Diſciples before in a Ship: But the Winds was contrary, by which means the Ship was hindred in her Paſſage: Now about the fourth watch of the night, Jeſus came Walking upon the Sea, and overtook them; at the ſight of whom they were afraid.

Note, *When Providences are black and terrible to Gods People, the Lord Jesus shews himself to them in wonderful manner, the which, sometimes they can as little bear, as they can the things that before were terrible to them.* They were *afraid* of the Wind, and the Water; they were also afraid of their Lord and Saviour, when He appeared to them in that State.

But He said, *be not afraid, it is I. Note, That the* End *of the appearing of the Lord Jesus unto his people, (though the manner of his appearing be never so terrible) is to slay their fears and perplexities.*

Then they received him into the Ship, and immediately the Ship was at the Land whether it went.

Note, *When Christ is absent from his people, they go on but slowly, and with great difficulty; but when he joyneth himself unto them, Oh! how fast they stear their course, how soon are they at their Journies end!*

The people now among whom he last preached, when they saw that both Jesus was gon, and his Disciples, they also took shipping and came to *Capernaum* seeking for Jesus. And when they

they had found him, they wonderingly asked him, *Rabbi, when cameſt thou hither?* But the Lord Jeſus, ſlighting their complement, anſwered, *Verily, Verily, ye ſeek me, not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves and were filled.*

Note, *A People may follow Chriſt far, for baſe ends, as theſe went after him beyond-Sea for Loaves; a mans belly will carry him a great way in Religion: yea, a mans belly will make him venture far for Chriſt.*

Note again, *They are not feigning complements, but gracious intentions that crowns the work, in the eye of Chriſt:* Or thus, *It is not the toyl, and buſineſs of profeſſors, but their love to him, that makes him approve of them.*

Note again, *When men ſhall look for friendly entertainment at Chriſt's Hand (if their hearts be rotten) even then will they meet with a check and rebuke:* Ye ſeek me not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves, and were Filled.

Yet obſerve again, *He doth not refuſe to give, even to theſe, good counſel; he bids them Labor for the meat that endureth to eternal Life.* O how willing-

ly would Jeſus Chriſt have even thoſe Profeſſors that come to him with pretences only, come to him ſincerely, that they may be ſaved.

The Text, you will find, is after much more diſcourſe with, and about this people; and it is uttered by the Lord Jeſus as the concluſion of the whole, and intimateth, that ſince they were Profeſſors in pretence only; and therefore ſuch as his ſoul could not delight in as ſuch, that he would content himſelf with a Remnant that his Father had beſtowed upon him. As who ſhould ſay, *I am not like to be Honoured in your Salvation; but the Father hath beſtowed upon me a people, and they ſhall come to me in Truth; and in them will I be ſatisfied.* The Text therefore may be called *Chriſt's repoſe*; in the fulfilling whereof, he reſteth himſelf content, after much Labor, and many Sermon ſpent, as it were, in vain. As he ſaith by the Prophet: *I have Labored in vain, I have ſpent my ſtrength for nought, and in vain,* Iſa. 49. 4.

But as there he ſaith, *my Judgment is with the Lord, and my work with my God:* So in the Text, he ſaith, *All the Father giveth me, ſhall come to me; and them that cometh to me, I will in no wiſe caſt*

caſt out. By theſe words therefore, the Lord Jeſus comforteth himſelf under the conſideration of the diſſimulation of ſome of his followers.

He alſo thus betook himſelf to *reſt* under the conſideration of the *little effect* that his Miniſtry had even in *Capernaum, Corazin* and *Bethſaida. I thank thee O Father*, ſaid he, *Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes: even ſo Father, for ſo it ſeemed good in thy ſight*, Matt. 11. 25. Luke. 10. 21.

The Text, in the general ſtandeth of two parts, and hath ſpecial reſpect to the Father, and the Son: As alſo to their joynt management of the Salvation of their People. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.*

The firſt part of the Text, as is evident, reſpecteth the Father and his gift; the other part, the Son and his reception of that gift.

Firſt, For the gift of the Father, there is this to be conſidered about it; to wit,

The gift it ſelf, and that is a gift of

certain *persons* to the Son. The Father giveth, and that gift ſhall come; *And* **Him** *that cometh.* The gift then is of Perſons; the Father giveth Perſons to Jeſus Chriſt.

Secondly, Next, you have the Sons *reception* of this gift, and that ſheweth it ſelf in theſe particulars.

1. In his hearty acknowledgment of it, *to be a gift: The Father giveth me.*

2. In his taking notice, after a ſolemn manner, of **All**, and *every* part of the gift: *All that the Father giveth me.*

3. In his reſolution to bring them to himſelf. *All the Father giveth me, ſhall come to me.*

4. And in his determining, that not any thing ſhall make him diſlike them in their coming. *And him that cometh to me, I will in no wiſe caſt out.*

Theſe things might be ſpoken to at large, as they are in *this* method preſented to view; but I ſhall chuſe to ſpeak to the words,

1. By way of Explication.

2. By way of Obſervation.

Firſt, By way of Explication. [All] *that the Father giveth me.* This word,

All,

All, is often used in Scripture; and is to be taken more largely, or more strictly, even as the Truth, or argument for the sake of which it is made use of, will bare: wherefore, that we may the better understand the mind of Christ, in the use of it here, we must consider, that it is Limited, and Restrained, only to those that shall be Saved; to wit, to those that *shall come to Christ*; even to those that he will, *in no wise cast out*. Thus also the word All *Israel*, is sometimes to be taken (though sometimes it is taken for the whole Family of *Jacob*.) *And so* All Israel *shall be saved*, Rom. 11. By All *Israel*, here he intendeth, not All of *Israel* in the largest sence: *For they are not* All Israel *which are of* Israel; *neither because they are the Seed of* Abraham *are they* All *Children, but in* Isaac *shall thy seed be called: That is, they which are the Children of the flesh; these are not the Children of God, but the Children of the promise are counted for the seed*, Rom. 9. 6, 7, 8.

This word, All, must therefore be limited, and enlarged, as the truth, and argument, for the sake of which it is used, will bare; else we shall abuse

Scriptures

Scriptures and Readers, & our ſelves, & All. *And I, if I be lifted up from the earth, ſaid Chriſt, will draw* All *men after me*, Joh. 12. 32. Can any man imagine, that by All, in this place, he ſhould mean All, and every individual man in the World; and not rather, That All, that is conſonant to the ſcope of the place? And if by being lift up from the earth, he means, as he ſhould ſeem, his being taken up into Heaven; and if by drawing All men after him, he meant a drawing of them into that place of Glory: then muſt he mean, by All *Men*, Thoſe, and only Thoſe, that ſhall in truth be eternally Saved from the Wrath to Come. *For God hath concluded them* All *in unbelief, that he might have mercy upon* All, Rom. 11. 32. Thoſe intended in this Text, are the *Jews*, even All of them, by the firſt [All,] that you find in the words. The ſecond All doth alſo intend the ſame People; but yet only ſo many of them as God will have Mercy upon. *He hath concluded them* All *in unbelief, that he might have Mercy upon* All. The All alſo in the Text, is alſo to be limited, and reſtrained to the Saved, and to them only. But again;

The

The word [Giveth] *or hath given*, muſt be reſtrained after the ſame manner, to the ſame limited number. *All that the Father giveth me.* Not all that are *given*, if you take the *gift* of the Father to the Son, in the largeſt ſence. For in that ſence, there are *Many* given to him that ſhall never come unto him. Yea, many are *given* to him, *that he will caſt out.* I ſhall therefore firſt, ſhew you the truth of this, and then, in what ſence the gift, in the Text, muſt be taken.

Firſt, That All that are given to Chriſt, if you take the *Gift* of the Father to him, in the largeſt ſence, cannot be intended in the Text; is evident:

1. Becauſe, then all the men, yea all the things in the World muſt be Saved. *All things, ſaith he, are delivered unto Me of my Father*, Mat. 11. v. 27. This I think, no rational man in the world, will conclude. Therefore, the Gift intended in the Text, muſt be reſtrained to ſome, to a *Gift* that is *given* by way of *ſpeciality* by the Father to the Son.

2. It muſt not be taken for All, that in any ſence are given by the Father to him; becauſe, the Father hath given

ſome,

ſome, yea, many to him to be daſhed in pieces by him. *Ask of me, ſaid the Father to him, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion*; But what muſt be done with them? Muſt he Save them All? No, *Thou ſhalt brake them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel*, Pſal. 2. This method he uſeth not with them that he ſaveth by his Grace, but with thoſe, that Himſelf and Saints ſhall rule over in Juſtice and Severity,(*Rev.*2.26,27.) Yet, as you ſee, *they are given to him.* Therefore the gift intended in the Text, muſt be reſtrained to *ſome*; to a *gift* that is given, by way of *ſpeciality*, by the Father to the Son.

In *Pſalm* 18. he ſaith plainly, That ſome are given to him, that he might deſtroy them. *Thou haſt given me the necks of mine enemies, that I might deſtroy them that hate me*, ver. 40. Theſe therefore cannot be of the number of thoſe that are ſaid to be given in the Text; for thoſe, even All of them ſhall come to him, *and he will in no wiſe caſt them out.*

3ly. Some are given to Chriſt, that he by them might bring about ſome of his

his high and deep designes in the world. Thus *Judas* was given to Christ, to wit, that by him, even as was determined before, he might bring about *His* death, and so the Salvation of his Elect by his Blood. Yea, and *Judas* must so manage this business, as that he must lose himself for ever in the bringing of it to pass. Therefore the Lord Jesus, even in his losing of *Judas*, applies himself to the Judgment of his Father, if he had not in that thing, done the thing that was right, even in suffering of *Judas* so to bring about his Masters death, as he might bring about his own eternal Damnation.

Those, saith he, that thou gavest me, have I kept, and none of them is lost, but the Son of perdition, that the Scripture might be fulfilled, Joh. 17. 12. Let us then, grant that *Judas* was given to Christ, but not as others are given to him, to wit, not as those made mention of in the Text; for then he should not have failed to have been received by Christ, & kept to Eternal life. Indeed he was given to Christ, but he was given to him to lose him, in the way that I have mentioned before; that is, he was given to Christ, that he by him might bring about

about his own death, as was before determined; and that, in the overthrow of him that did it. Yea, he must bring about his Dying for us in the loss of the instrument that betrayed him, that he might even fulfill the Scripture in his destruction, as well as in the Salvation of the rest. *And none of them is lost, but the Son of perdition, that the Scripture might be fulfilled.*

The gift therefore in the Text, must not be taken in the Largest sence, but even as the Words will bare; to wit, for such a gift as he accepteth, and promiseth to be an Effectual means of their Eternal Salvation. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* Mark, They shall come, *that are in special given* to me, and they shall by no means be rejected. For this is the Substance of the Text.

Those therefore intended, as the gift, in the Text, they are those that are given by Covenant to the Son; those that in other places are called the **Elect**, the **Chosen**, the **Sheep**, and the **Children** of the promise, *&c.*

These be they that the Father hath given

given to Chriſt to keep them; thoſe, that Chriſt hath promiſed Eternal Life unto, thoſe to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory, as theſe Scriptures declare. *This is the will of the Father that ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day. And I give unto them Eternal Life, and they ſhall never periſh; neither ſhall any man pluck them out of my Hand, my Father that gave them me is Greater than All; and no man is able to pluck them out of my Fathers Hand. As thou haſt given him Power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt given him. Thine they were, and thou gaveſt them me, and they have kept thy word. I pray for them, I pray not for the world, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own Name, thoſe whom thou haſt given me, that they may be one, as we are. Father, I will that thoſe whom thou haſt given me, may be with me where I am, that they may beholdmy Glory which thou haſt given me;

for

for thou lovedſt me before the Foundation of the World, John, 6. 39. Chap. 10. 28. Chap. 17. 2, 6, 9, 10, 24.

All theſe ſentences are of the ſame import with the Text; and the Alls, and Manies; thoſe, they, &c. in theſe ſeveral ſayings of Chriſt, are the ſame with All the given in the Text. All *That the Father giveth.*

So that, (as I ſaid before) the word All, as alſo other words, muſt not be taken in ſuch ſort as our fooliſh fancies, or groundleſs opinions will prompt us to, but do admit of an enlargment or a reſtriction, according to the true meaning and intendment in the Text. We muſt therefore diligently conſult the meaning of the Text by compareing it with other the Sayings of God; ſo ſhall we be better able to find out the mind of the Lord, in the Word which he has given us to know it by.

All *that the* [*Father*] *giveth.*

By this word [*Father*] Chriſt deſcribeth the perſon giving, by which we may learn ſeveral uſeful things: 1. That the Lord God, and Father of our Lord Jeſus Chriſt, is equally concerned with the Son in the Salvation of his People.

True,

True, his acts, as to our Salvation, are divers from thoſe of the Son, he was not capable of doing *that*, or *thoſe* things for us as did the Son; he Died not, he Spilt not Blood for our *Redemption* as the Son; but yet he hath a hand, a great hand in our Salvation too. As Chriſt ſaith, *The Father himſelf loveth you*, and his love is manifeſt in chuſing of us, in giving of us to his Son, yea, and in giving his Son alſo to be a ranſom for us. Hence he is called, *The Father of Mercies, and the God of all comfort*. For here even the Father, hath himſelf found out, and made way for his grace to come to us through the ſides, and the heart Blood of his well beloved Son, *Col.* 1. 12. The father therefore is to be remembred and adored as one having a chief hand in the Salvation of ſinners. *We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light: for the Father ſent the Son to be the Saviour of the World*, 1 *Joh.* 4. 14. *Col.* 1. 12. As alſo we ſee in the Text, the *Father giveth* the ſinner to Chriſt to ſave him.

Secondly, Chriſt Jeſus the Lord by this word *Father*, would *familiarize* this given to us. Naturally the Name of God is dreadful to us, ſpecially when

he is diſcovered to us by thoſe names that declare his Juſtice, Holineſs, Power, and Glory: but now this word *Father*, is a familiar word, it frighteth not the ſinner, but rather inclineth his heart to love, and be pleaſed with the remembrance of him. Hence Chriſt alſo when he would have us pray with Godly boldneſs, puts this word *Father* into our mouths; Saying, when ye pray, ſay *Our Father which art in Heaven*: concluding thereby, that by the *familiarity* that by ſuch a word is intimated, the Children of God may take more boldneſs to pray for, and ask great things. I my ſelf have often found, that when I can ſay but this word *Father*, it doth me more good, than when I call him by any other Scripture Name; and 'tis worth your Noting, that to call God by this relative Title, was rare among the Saints in Old-Teſtament times; ſeldom do you find him called by this name, no, ſometimes not in three or four whole books: but now, in New-Teſtament times, he is called by no name ſo often as this, both by the Lord Jeſus himſelf, and by the Apoſtles afterwards. Indeed the Lord Jeſus was he that firſt made this name common among

the Saints, and that taught them, both in their Diſcourſes, their Prayers, and in their Writings, ſo much to uſe it; it being more pleaſing to, and diſcovering more plainly our intereſt in God, than any other Expreſſion; for by his one name we are made to underſtand that all our Mercies are the off-ſpring of God, and that we alſo that are called, are his children by adoption.

All that the Father [*giveth.*]

This word [*giveth*] is out of Chriſts ordinary Dialect, and ſeemeth to intimate, at the firſt ſound, as if the Fathers gift to the Son, was not an act that is paſt, but one that is preſent and continuing; when indeed this gift was beſtowed upon Chriſt when the Covenant, the Eternal Covenant was made between them before all worlds. Wherefore in thoſe other places when this gift is mentioned, it is ſtill ſpoken of, as of an act that is paſt. As, *All that He* hath *given* me; to as many as thou haſt *given* me; Thou gaveſt them me; and thoſe which thou haſt given me. Therefore of neceſſity this muſt be the firſt and chief ſence of the Text. I mean of this word [giveth]: otherwiſe the Doctrine of Election, and of the Eternal *Covenant which* was made between the

Father and the Son (in which Covenant, this gift of the Father is moſt certainly comprized) will be ſhaken, or at leaſtwiſe queſtionable by erronious and wicked men.

But again, this word [*giveth*] is not to be rejected, for it hath its proper uſe, and my ſignifie to us;

Firſt, That though the act of giving, among men doth admit of the time paſt, or the time to come, and is to be only ſpoken of with reference to the time: yet with God it is not ſo. Things paſt, or things to come, are alwayes preſent with God, and with his Son Jeſus Chriſt: *He calleth things that are not* (that is, to us) *as though they were*; and again, *known unto God are all his works from the foundation of the world.* All things to God are preſent, and ſo the gift of the Father to the Son, although to us it is an act that is paſt, *Rom.* 4. 17. *Acts* 15. 10.

Secondly, Chriſt may Expreſs himſelf thus, to ſhew, that the Father hath not only given him this portion in the Lump, before the world was; but that thoſe that he hath ſo given, he will give him again: that is, will bring them to him at the time of their converſion; *for the*

the Father bringeth them to Chriſt (Joh. 6. 44.)

As it is ſaid, *She ſhall be brought unto the King, in raiment of needle work.* That is, in the righteouſneſs of Chriſt, for it is God that imputeth that to theſe that are ſaved, *Pſal.* 45. 14. 1 *Cor.* 1.

A man giveth his daughter to ſuch a man, firſt in order to marriage, and this reſpects the time paſt; and he giveth her again at the day appointed, in marriage. And in this laſt ſenſe, perhaps, the Text may have a meaning: that is, that all that the Father hath before the world was, given to Jeſus Chriſt, he giveth them again to him, in the day of their eſpouſals. Or,

Thirdly, In that Chriſt ſaith [*giveth*] inſtead of *hath given*, he may do it to ſhew, that this gift of the Father, to him, is now as new, as ſweet, as pleaſant and deſirable, as if it had never bin given before.

Things that are given among men, are oft-times beſt at firſt, to wit, when they are new; and the reaſon is, becauſe, all earthly things wax old; but with Chriſt it is not ſo: this gift of the Father is not old, and deformed, and unpleaſant in his eyes; and therefore to

him 'tis always new. When the Lord ſpake of giving the Land of *Canaan* to the *Iſraelites*, he ſaith not, that he *had* given, or *would* give it to them; but thus, *The Lord thy God giveth thee this good Land*, Deut. 9. 6. not but that he had given it to them, while they were in their Fathers, Hundreds of Years before. Yet he ſaith *now*, he giveth it to them, as if they were now alſo in the very act of taking poſſeſſion, when as yet, they were on the other ſide *Jordane*. What then ſhould be the meaning? Why, I take it to be this: That the Land ſhould be to them alway *as new*; *as new*, as if they were taking poſſeſſion thereof but now. And ſo is the gift of the Father, mentioned in the Text, to the Son; it is always new, as if it were alwayes giving.

All that the Father giveth [*Me.*]

In thoſe words, you find mention made of two perſons, the *Father* and the *Son*; the Father giving, and the Son receiving, or accepting of his Gift. This then in the firſt place, clearly demonſtrateth, that the Father and the Son, though they, with the Holy Ghoſt, are one and the ſame Eternal God; yet as to their perſonality are di-

diſtinct. The Father is one, the Son is one, the Holy Spirit is one. But becauſe there is in this Text, mention made but of two of the three; therefore a word about thoſe two. The *Giver* and *Receiver* cannot be the ſame perſon, in a proper ſence, in the ſame act of giving and receiving. He that giveth, giveth not to himſelf but to an other; the Father giveth not to the Father, to wit, to *Himſelf*, but to the *Son*; the Son receiveth not of the Son, to wit, of *Himſelf*, but of the Father: ſo when the Father giveth Commandment, he giveth it not to himſelf but to another; as Chriſt ſaith, He hath given Me a Commandment, *Joh.* 12. 49. So again, *I am one that beareth witneſs of my ſelf, and the Father that ſent me beareth witneſs of me*, *Jo.* 10. 18.

Further, here is ſomething implyed that is not expreſſed, to wit, that the Father hath not given all Men to Chriſt; that is, in that ſence as is intended in this Text. For then all ſhould be ſaved: He hath therefore diſpoſed of Satan another way. He gives ſome up to Idolatry, He gives ſome up to uncleanneſs, to vile affections, and to a reprobate mind. Now theſe he diſpo-

ſeth of in his Anger, for their deſtruction (*Acts.* 7. 42, *Rom.* 1. 24, 26, 28.) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath He thus diſpoſed of all men; he hath even of Mercy reſerved ſome *from* theſe Judgments, and thoſe are they that he will Pardon, as he ſaith, *for I will pardon them whom I reſerve*, Jer. 50. 20. Now theſe he hath given to Jeſus Chriſt by Will, as a Legacy. Hence the Lord Jeſus ſayes, *This is the Fathers Will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*, Joh. 36. 29.

The Father therefore *giving* them to Him to ſave them, muſt needs by ſo doing declare unto us theſe following things.

1. That he is **Able**, to anſwer this deſigne of God, to wit, to ſave them to the uttermoſt Sin, the uttermoſt temptation, *&c.* Heb. 7. 25. Hence he is ſaid, *To lay help upon me that is Mighty, Mighty to ſave:* And hence it is again, that God did even of old promiſe to ſend *his* people a Saviour; a great one, *Pſal.* 89. 19. *Iſa.* 63. 1. To ſave, is a great work, and calls for Almightyneſs

neſs in the Undertaker: hence he is called the Mighty God, the Wonderful Counſeller, *&c.* Sin is ſtrong, Satan is alſo ſtrong, Death and the Grave are ſtrong, and ſo is the Curſe of the Law; therefore it follows, that this Jeſus muſt needs be by God the Father, accounted Almighty, in that he have given his Elect to him, to ſave them, and to deliver them from theſe, and that in deſpite of all their Force, and Power.

Yea, he gave us Teſtimony of this his Might, when he was imployed in that part of our deliverance, that called for a Declaration of it. He aboliſhed Death: He deſtroyed him that had the power of Death; he was the Deſtruction of the Grave; he hath finiſhed Sin, and made an end of it, as to its Damning effect upon the Perſons that the Father hath given him. He hath vanquiſhed the curſe of the Law, Nailed it to his *Croſs*, Triumphed over them upon his *Croſs*, and made a ſhew of theſe things openly, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a ſign of his Triumph and Conqueſt, he is alive

from

from the Dead, and hath the Keys of Hell and Death in his own keeping, *Revel.* 1. 18.

2ly. The Fathers giving of them to him to ſave them, declares unto us that he *is*, and *will* be faithful in his Office, and that therefore they ſhall be ſecured from the fruit, or wages of their Sins, which is Eternal Damnation. And indeed it is ſaid, even by the Holy Ghoſt himſelf, *That he is faithful to him that appointed him*; that is, to this work of ſaving thoſe that the Father hath given him, *for that purpoſe*; *as* Moſes *was faithful in all his Houſe*: Yea, and more faithful too, for *Moſes* was faithful in Gods houſe, but as a Servant. *But Chriſt as a Son, over his own houſe*, Heb. 3.

And therefore this Man is counted worthy of more glory than *Moſes*, even upon this account, becauſe more Faithful than he; as well as becauſe of the dignity of his perſon. Therefore in him, and in his truth and faithfulneſs, God reſted wel-pleaſed, and hath put all the government of this People upon his ſhoulders. Knowing, that nothing ſhall be wanting in him, that may any way perfect this deſign. And

of

of this, He, to wit the Son, hath already given a proof; for when the time was come, that his Blood was by Divine Juſtice required for their Redemption, Waſhing, and Changing: he as freely poured it out of his Heart, as if it had been Water out of a veſſel; not ſticking to part with his own Life, that the life which was laid up for them in Heaven, might not fail to be beſtowed upon them. And upon this account (as well as upon any other) it is, that God calleth him his *righteous ſervant*, Iſa. 53. For his righteouſneſs could never have been compleat, if he had not been to the uttermoſt faithful to the work which he undertook; It is alſo, becauſe he is faithful, and true, that in Righteouſneſs he doth Judge and make Work for his peoples deliverance. He will faithfully perform this truſt repoſed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, The Fathers giving of them to Him to ſave them, declares unto us that he is, and will be gentle and patient towards them under all their provocations and miſcarriages. It is not to be imagined, the tryals and provocations that the Son of God hath all along

long had with theſe people that have been given to him to ſave them: indeed he is ſaid to be a *tryed ſtone*, for he has been tryed, not only by the devil, guilt of ſin, death, and the curſe of the Law, but alſo by his peoples ignorance, unrulineſs falls, into ſin, and declining to errors, in life, in Doctrine. Were we but capable of ſeeing how this Lord Jeſus has been tryed, even by this people, ever ſince there was one of them in the world, we ſhould be amazed at his Patience and gentle Carriages to them. It is ſaid indeed, the *Lord is very pitiful, ſlow to anger, and of great mercy*: and indeed, if he had not ſo been, he could never have indured their manners, as he has done from *Adam* hitherto. Therefore is his pitty and bowels towards his Church, preferred above the pitty and bowels of a mother towards her Child. *Can a woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? yea they may forget, yet will I not forget thee, ſaith the Lord*, Iſa. 49. 15.

God did once give *Moſes*, as Chriſts Servant, an handful of this people to carry them in his boſom, but no further than from *Egypt* to *Canaan*; and this

Moſes,

Moſes, as is ſaid of him by the Holy Ghoſt, was the Meekeſt man that was then to be found in the Earth: yea, and he loved the people at a very great rate, yet neither would his meekneſs nor love hold out in this work; he failed, and grew pationate even to the provoking of his God to Anger under this work that God had laid upon him. *And Moſes ſaid unto the Lord, wherefore haſt thou afflicted thy Servant?* But what was the affliction? Why the Lord had ſaid unto him, *carry this people in thy boſom as a nurſing father beareth the ſucking child, unto the Land that he ſware unto their fathers.* Not I, ſayes *Moſes*, *I am not able to bear all this people, becauſe it is too heavy for me: if thou deal thus with me, kill me I pray thee out of hand, and let me not ſee my Wretchedneſs*, Numb. 11. 11, 12, 13, 14. God gave them to *Moſes* that he might carry them in his boſom; that is, that he might ſhew gentleneſs and patience towards them; but he failed in the work, he could not exerciſe, becauſe he had not that ſufficiency of patience towards them: But now, it is ſaid of the perſon ſpeaking in the Text, *That he ſhall gather his Lambs with his arm, ſhall carry*

carry them in his boſom, and ſhall gently lead them that are with young, Iſa. 40. 10, 11. Intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his Elect to him to ſave them.

Fourthly, The fathers giving of them to him to ſave them, declares to us that he hath a Sufficiency of wiſdom to wage with all thoſe difficulties that would attend him in his bringing of his Sons and Daughters unto glory; He hath made him *to us* to be Wiſdom, yea he is called Wiſdom it ſelf; and God ſaith moreover, that he ſhall deal prudently. And indeed, he that ſhall take upon him to be the Saviour of the people, had need be Wiſe, becauſe their adverſaries are ſubtile above any. Here they have to incounter with the Serpent, who for his Subtilty out-witted our Father and Mother when their wiſdome was at higheſt *(Gen. 3.)* But if we talk of Wiſdom, our Jeſus is wiſe, wiſer than *Solomon*, wiſer than all men, wiſer than all the Angels; he is even the Wiſdom of God. *Chriſt the Wiſdom of God* (1 Col. 1.) And hence it is, that he turneth ſin, temptation, perſecutions, falls, and all things, for good

good unto this people, (*Rom.* 8.)

Now theſe things thus concluded on, do ſhew us alſo the great, and wonderful love of the Father, in that he ſhould chuſe out one every way ſo well prepared for the work of mans Salvation. Herein indeed perceive we the love of God. *Huram* gathered, *that God loved Iſrael*, becauſe he had given them ſuch a King as *Solomon*, (2 *Chro.* 2. 11.) But how much more may we behold the love that God hath beſtowed upon us, in that he hath given us to his Son, and alſo given his Son for us?

All that the Father giveth me [*ſhall come.*]

In theſe laſt words, there is cloſely inſerted an anſwer unto the Fathers end in giving of his Elect to Jeſus Chriſt. The Fathers end was, that they might *come* to him, and be *Saved* by him; and *that*, ſayes the Son, ſhall be done: *They* ſhall *come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the Lord Jeſus poſitively determineth to put forth a ſufficiency of all Grace that ſhall Effectually perform this promiſe. *They ſhall come.* That is, he will *cauſe* them to come

come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil Spirit, that was sent to perswade *Ahab*, to go and fall at *Ramah Gilead*. *Go, Thou shalt perswade him, and prevail also; go forth and do so*, 1 King. 22. 22. So will Jesus Christ say to the *means* that shall be used for the bringing of those to him that the Father hath given him. I say, he will blesse it effectually, to his very end it shall perswade them, and shall prevail also. Else, as I said, the Fathers end would be frustrate. For the Fathers will is, that *of all that he hath given him he should lose nothing, but should raise it up at the last day*, in order next unto himself, Christ the first-fruits, afterwards those that are his at his Coming (*1 Cor.* 15) But this cannot be done, if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all that the Father hath given him to save. *All that the Father hath given me, shall come to me*, &c. But to speak more distinctly to the words; *They shall come*. Two things I would shew you from these words.

First,

First, *What it is come to Chriſt.*

Secondly, *What force there is in* this *promiſe, to make them come to him.*

First, I would ſhew you firſt what it is to come to Chriſt: This word *come*, muſt be underſtood ſpiritually, not carnally; for many came to him carnally, or bodily, that had no ſaving advantage by him; multitudes did thus come unto him in the days of his fleſh, yea innumerable companies. There is alſo at this day a Formal, cuſtomary Coming to his Ordinances, and ways of Worſhip, which availeth not any thing: I ſhall not now medle, for they are not intended in the Text. The Coming then, intended in the Text, is to be underſtood of the *Coming of the mind unto him, even the moving of the heart towards him. I ſay, the moving of the heart towards him, from a ſound Senſe of the abſolute want that a man hath of him for his Juſtification and Salvation.*

This Deſcription of Coming to Chriſt, divideth it ſelf into two heads.

First, *That coming to Chriſt, is a moving of the mind towards him.*

Secondly, *That it is a moving of the mind towards him from a Sound Senſe of*

the abſolute want that a man hath of him for his Juſtification and Salvation.

To ſpeak to the firſt, That it is a moving of the mind towards him. This is evident, becauſe coming hither or thither, if it be voluntary, is by an act of the will; ſo coming to Chriſt, is through the inclining of the will. *Thy people ſhall be willing*, Pſal. 110. 3. This willingneſs of heart, is it, which ſets the mind a moving after, or towards him. The Church expreſſeth this moving of her mind towards Chriſt, by the moving of her bowels: *My beloved put in his hand by the hole of the door, and my Bowels were moved for him* Song. 5. 4. My bowels; the paſſions of my mind and affections; which paſſions of the affections, are expreſſed by the yerning, and ſounding of the bowels. The yerning or paſſionate working of them, the Sounding of them, or their making an Noiſe for him, *Gen.* 43. 30. 1 *King* 3. 26. *Iſa.* 16. 11.

This then is the coming to Chriſt, even a moving towards him with the minde. *And it ſhall come to paſs, that every thing that liveth, which moveth whitherſoever the water ſhall come, ſhall live.* Ezek. 47. 9. The

The water, in this Text, is the Grace of God, in the Doctrine of it: the living things, are the Children of men to whom this Grace of God, by the Goſpel is preached: now ſaith he, *Every living thing which moveth whitherſoever the waters ſhall come, ſhall live.* Now ſee how this word moveth is Expounded by Chriſt himſelf in the Book of the Revelations: *The Spirit and the Bride ſay, come. And let him that heareth, ſay, come. And let him that is athirſt, come. And whoſoever will, that is willing, let him take the water of life freely,* Revel. 22. 17.

So that, to move in thy mind and will after Chriſt, is to be coming to him. There are many poor ſouls that are coming to Chriſt, that yet cannot tell how to believe it; becauſe they think, that coming to him, is ſome ſtrang and wonderfull thing: and indeed ſo it is; but I mean, they overlook the inclination of their will; the moving of their mind, and the ſounding of their bowels after him: and count theſe none of this ſtrang and wonderful thing: when indeed it is a work of greateſt wonder in this world, to ſee a man who was ſometimes dead in ſin, poſſeſſed of the devil, an enemy

to Christ, and to all things spiritually good. I say, to see this man moving with his minde after the Lord Jesus Christ, is one of the highest wonders in the world.

Secondly, *It is a moving of the minde towards him, from a Sound Sense of the absolute want that a man hath of him for his Justification and Salvation.* Indeed, without this Sense of a lost condition, without him there will be no moving of the mind towards him: a moving of their mouth there may be, *with their mouth they shew much love*, Ezek. 32. Such a people as this will come, as the true people cometh; that is in shew, and outward appearance: and they will sit before Gods Ministers, as *his people Sit before them*; *and they will hear his words too, but they will not do them:* that is, will not come inwardly with their mindes; *for with their mouth they shew much love, but their heart* (*or* minde) *goeth after their Covetousness.* Now all this is, because they want an effectual sense of the misery of their state by nature; for not till they have that, will they in their minde move after him. *Therefore, thus it is said Concerning the true Commers. At that day*

the

the great Trumpet shall be blown, and They *shall come which were ready to perish in the Land of* Assyria, *and the outcasts of the land of* Egypt, *and shall worship the Lord in his Holy Mountaine at* Jerusalem, (Isa. 27. 13.) They are then you see, the out-casts, and those that are ready to perish, that indeed have their mindes Effectually moved to come to Jesus Christ. *This sense of things*, was that which made the three thousand come, that made *Saul* come, that made the Jaylor come, and that indeed makes all others come, that come Effectually. *Acts* 2. Chap. 8 and 16.

Of the true coming to Christ, the three Leapers were a famous Semblance, of whom you read in 2 *King.* 7. 3, *&c.* The famine in those days was sore in the Land, there was no bread for the people; and as for that Sustinence that was, which was *Asses* Flesh, and *Doves* Dung that was only in *Samaria*; & of these the Leapers had no share, for they were thrust without the City. Well, now they sat in the Gate of the City; and hunger was, as I may say, making his last Meal of them; and being therefore half dead already, what do they think of doing? why, first they

diſplay the diſmal colours of death before each others faces, and then reſolve what to do, ſaying, *If we ſay we will go into the City, then the famine is in the City, and we ſhall die there; if we ſit ſtil here, we die alſo; now therefore Come, and let us fall into the Hoſt of the Syrians; if they ſave us alive, we ſhall live; if they kill us, we ſhall but die.* Here now was neceſſity at work, and this neceſſity drove them to go thither for life, whether elſe they would never have gon for it. Thus it is with them that in truth come to Jeſus Chriſt: Death is before them, they ſee it and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jeſus Chriſt; and therefore they come even of neceſſity, being forced thereto by that Senſe they have of their being utterly and everlaſtingly undone, if they find not ſafety in him.

Theſe then are they that will come: indeed theſe are they that are invited to come. *Come unto me all ye that Labor, and are Heavy Laden, and I will give you reſt*, Matt. 11. 28.

Take two or three things to make this more plain, to wit, that coming to Chriſt, floweth from a ſound ſenſe of the abſo-

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lute need that a Man hath of him, as afore.

1. *They shall come with Weeping, & with Supplication will I lead them; I will cause them to walk by the Rivers of Waters in a plain way, wherein they shall not stumble*, Jer. 31. 9. Mind it, they come with Weeping and Supplication; they come with Prayers, and Tears. Now Prayers, and Tears, are the effects of a right Sense of the need of Mercy. Thus a senseless Sinner cannot Come, he cannot Pray, he cannot Cry, he cannot come sensible of what he sees not, nor feels. *In those Days, and at that time, the Children of* Israel *shall come; they and the Children of* Judah *together, going & weeping: they shall seek the Lord their God: they shall ask the way to* Zion *with their Faces thitherward, saying, come and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten*, Jer. 50. 4, 5.

Secondly, This coming to Christ, it is called a running to him, as flying to him; a flying from Wrath to come. By all which Termes, is set forth the sense of the man that comes, to wit, That he is affected with the sense of his sin, and the Death due thereto; that he is sensi-

ble, that the avenger of Blood purſues him, and that therefore he is cut off, if he makes not ſpeed to the Son of God for Life; *Mat.* 3. 7. *Pſal.* 143. 9. Flying is the laſt work of a man in danger, all that are in danger do not Fly; No, not all that ſee themſelves in danger: flying is the laſt work of a man in danger; all that hear of danger will will not fly. Men will conſider if there be no other way of eſcape, before they Fly, Therefore, as I ſaid, flying is the laſt thing. When all Refuge fails, and a man is made to ſee that there is nothing left him but Sin Death and Damnation, unleſs he flyes to Chriſt for Life: then he flies, and not till then.

Thirdly, That the true coming is, from a ſenſe of an abſolute need of Jeſus Chriſt to ſave, *&c.* is evident by the *Out-cry* that is made by them that come, even as they are coming to him; *Lord ſave or I periſh*; *Men and Brethren what ſhall we do*; *Sirs what muſt I do to be ſaved*, and the like. This Language doth ſufficiently diſcover that the truly coming Souls, are Souls ſenſible of their need of Salvation by Jeſus Chriſt; and moreover, that there is nothing elſe that can help them but Chriſt.

Fourthly,

Fourthly, It is yet further evident, by these few things that follow, it is said that such are *pricked in their Hearts*, that is, with the sentence of Death by the Law, and the least prick in the Heart kills a Man, *Acts* 2. 37. such are said, as I said before, to *Weep*, to *Tremble*, and to be *astonished* in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ, *Acts* 9 *chap.* 16.

Fifthly, Coming to Christ is attended with an honest, and sincere forsaking of all for him. *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple; And whosoever doth not bear his Cross, and come after me, cannot be my Disciple*, Luk. 14. 26, 27.

By *these*, and *the like* expressions elsewhere, Christ describeth the true Commer, or the man that indeed is coming to him; he is one that casteth all behind his Back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended Commers to Jesus Christ in the World.

World. And they are much like to the man that you read of in (*Matt.* 21. 30.) that ſaid at his Fathers bidding, *I go Sir, and went not.* I ſay, there are a great many ſuch Commers to Jeſus Chriſt; they ſay, when Chriſt calls by his Goſpel, *I come Sir,* but ſtill they abide by their Pleaſures, and carnal Delights. They come not at all, only they give him a Courtly Complement; but he takes notice of it, and will not let it paſs for any more than a Lie. He ſaid, *I go Sir, and went not,* he diſſembled and lied. Take heed of this, you that flatter your ſelves with your own deceivings; words will not do with Jeſus Chriſt: coming is coming, and nothing elſe will go for coming with him.

Before I ſpake to the other Head, I ſhall anſwer ſome Objections that uſually lie in the way of thoſe that in Truth are coming to Jeſus Chriſt.

Objection 1.

Though I cannot deny, but my mind runs after Chriſt, and that too as being moved thereto from a ſight, and conſideration of my loſt Condition (For I ſee without him I periſh): yet I fear my ends are not right in coming to him.

Queſt.

Quest. Why? what is thine end, in coming to Jesus Christ?

Answer, My end, is, that I might have Life, and be saved by Jesus Christ.

This is thy Objection; well, let me tell thee, that to come to Christ *for Life, and to be saved:* though at pre- thou hast no other end, is a lawful, and good coming to Jesus Christ. This is evident, because Christ propoundeth *Life*, as the only Argument to prevail with sinners to come to him, and also blameth them because they come not to him for *Life*. *And ye will not Come to me that ye might have Life*, Joh. 5. Besides, there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their safety. As, *He that believeth in him, shall not perish; he that believeth, is passed from Death to Life. He that believeth, shall be Saved. He that believeth on him is not condemned.* And believing, & coming, are all one. So that you see, to Come to Christ for Life, is a lawful coming, and good.

And let me add over and above, that for a man to come to Christ *for Life*, though he comes to him for nothing else

but

but Life: he gives much honour to him.

First, He Honoureth the Word of Christ, and consenteth to the Truth of it, and that in these two general Heads.

1. He Consenteth to the Truth of all those sayings, that Testifieth that Sin is most abominable in it Self, dishonourable to God, and damnable to the Soul of Man, *Jer.* 44. 4. *Rom.* 2. 23. Chap. 6. 23. 2 *Thes.* 2. 12.

2. In that he believeth, as the Word hath said, that there is in the Worlds best things, Righteousness and all, Nothing but Death and Damnation, *Rom.* 7. 24, 25. Chap. 8. 2, 3. 2 *Cor.* 3. 6, 7, 8.

Secondly, He Honoureth Christs Person, in that he believeth, that there is Life in Him, and that he is able to Save him from Death, Hell, the Devil, and Damnation, *Heb.* 7. 24, 25.

Thirdly, He Honoreth him, in that he believeth that he is Authorized of the Father to give Life to those that come to him for it, (*Joh.* 5. 11, 12. Chap. 17. 1, 2, 3.)

Fourthly, He Honoureth the Priest-Hood of Jesus Christ.

1. In that he believeth, that he alone

lone hath made Attonement for Sin, *Rom.* 5.

2. In that he believeth, that Chriſt hath more Power to Save from Sin by the Sacrifice that he hath Offered for it, than hath all Law, Devils, Death, or Sin to Condemn, *Acts* 13. 38. *Heb.* 2. 14, 15. *Revel.* 1. 17, 18.

Thirdly, In that he believeth that Chriſt, according to his office, will be moſt faithfull, and mercifull in the diſcharge of his office, 1 *Joh.* 2. 1, 2, 3. *Heb.* 2. 17, 18.

Fourthly, Further, he that cometh to Jeſus Chriſt for life, taketh part with him againſt Sin, and againſt all the ragged and imperfect righteouſneſs of the world; yea, and againſt falſe Chriſts, and damnable errors that ſet themſelves againſt the worthineſs of his merits and ſufficiency.

Fifthly, Therefore, as *Noah*, at Gods command, thou prepareſt this Ark, for the ſaving of thy ſelf, by the which alſo thou condemneſt the world, and art become Heir of the righteouſneſs which is by faith, (*Heb.* 11. 7.) Wherefore coming ſinner, be content; he that cometh to Jeſus Chriſt, believeth too that he his willing to ſhew mercy to, and

to

to have Compaſſion upon him (though unworthy) that comes to him for life. And therefore thy Soul lieth not only under a ſpecial Invitation to come, but under a Promiſe too of being accepted and forgiven *Mat.* 11. 28.

All theſe particular parts, and qualities of faith, are in that Soul that comes to Jeſus Chriſt for Life, as is evident to any indifferent Judgment.

For, will he that Believeth not the Teſtimony of Chriſt concerning the baſeneſs of Sin, & the inſufficiency of the Righteouſneſs of the World, come to Chriſt for Life? No.

He that believeth not this Teſtimony of the word, *comes not*: He that believeth that there is Life any where elſe, *comes not:* He that queſtions whether the Father hath given Chriſt power to forgive, *comes not:* He that thinketh that there is more in Sin, in the Law, in Death, and the Devil, to Deſtroy, than there is in Chriſt to Save, *comes not:* He alſo that queſtions his faithful Management of his Office of Prieſthood for the ſalvation of ſinners, *comes not.*

Thou then that art indeed the *comeing* Sinner, believeſt all this. True, perhaps thou doſt not believe with

that

that full Assurance: nor hast thou leisure to take Notice of thy Faith as to these Distinct acts of it: But yet all this Faith is in him that cometh to Christ for Life. And the Faith that thus Worketh, is the Faith of the best and purest kind; because this Man comes alone as a Sinner, and as seeing that Life is, and is to be had, only in Jesus Christ.

Before I conclude my Answer to this Objection, take into thy consideration these two things.

First, That the Cities of Refuge, were Erected for their sakes that were dead in Law, and that yet would live by grace; even for those that were to fly thither for life from the avenger of blood that pursued after them. And it is worth your Noting, that those that were upon their flight thither, are in a peculiar manner called the people of God. *Cast ye up, Cast ye up, saith God, prepare ye the way, take up the stumbling blocks out of the Way of My people*, Isa. 57. 14. This is meant of preparing the way to the City of refuge, that the slayers might escape thither, and live; which slayers are here by way of speciality called the people of

of God: even thoſe of them that eſcaped thither for life.

Secondly, Conſider that of *Ahab*, when *Benhadad* ſent to him for life, ſaying, *Thus ſaith thy Son Benhadad, I pray thee let me live.* Though *Benhadad* had fought the Crown Kingdom, yea and alſo the life of *Ahab*; yet how effectually doth *Benhadad* prevaile with him. Is *Benhadad* yet alive? ſaid *Ahab*, he is my brother; yea, go, ye, bring him to me: ſo he made him ride in his Chariot 1 *King.* 20 chap.

Coming Sinner what thinkeſt thou? if Jeſus Chriſt, had as little Goodneſs in him as *Ahab*, he might grant an humble *Benhadad* life; thou neither beggeſt of him his Crown or Dignity: Life, eternal life will ſerve thy turn: how much more then ſhalt thou have it, ſince thou haſt to deal with him who is goodneſs and mercy it ſelf; yea ſince thou art alſo called upon, yea greatly encouraged by a promiſe of life, to come to him for Life. Read alſo theſe Scriptures, *Numb.* 35. 11, 14, 15. *Joſh.* 20. 1, 2, 3, 4, 5. *Heb.* 6. 16, 17, 18, 19, 20.

Objecti-

Objection 2.

When, I say, I only seek my self, I mean, I do not find that I do design Gods Glory in mine own Salvation by Christ, and that makes me fear, I do not come aright.

Answer, Where doth Christ Jesus require such a Qualification, of those that are coming to him for Life? come thou for Life, and trouble not thy head with such Objections against thy Self, and let God and Christ alone to Glorify themselves in the Salvation of such a worm as thou art. The Father saith to the Son, *Thou art my Servant, O* Israel, *in whom I will be Glorysied.* God, propoundeth Life to Sinners, as the argument to prevail with them to come to him for Life; and Christ sayes plainly, *I am come, that ye might have Life*, John 10. 10. He hath no need of thy designes, though thou hast need of his. Eternal Life, pardon of Sin, and Deliverance from Wrath to come, Christ propounds to thee, and these be the things that thou hast need of; besides, God will be gracious, and merciful to worthless, undeserving wretches;

come then as such an one. Therefore lay no stumbling blocks in thy way to him, but come to him for life, & live, *Joh.* 5. 34. *Chap.* 10. 10. *Chap.* 3. 36. *Mat.* 1. 21. *Prov.* 8. 36, 37. 1 *Thes.* 1. 10. *Joh.* 11. 25, 26.

The Jayler was only for knowing at first, what he should do to be Saved: But *Paul* did not so much as once ask him, what is your *End*, in this Question; do you design the Glory of of God in the Salvation of your Soul? He had more wit; he knew that such Questions as these would have bin but Fools bables about, instead of a sufficient salve, to so weighty a Question, as this was. Wherefore since this poor wretch lacked Salvation by Christ; I mean, to be saved from Hell and Death, which he knew (now) was due to him for the sins that he had committed: *Paul* bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking: saying, *Believe on the Lord Jesus Christ and thou shalt be saved.* Acts 16. 30, 31, 32.

I know, that afterwards, thou wilt desire to glorifie Christ, by walking in the way of his precepts; but at present thou wantest life; the avenger of

blood is behind thee, and the devil like a Lyon is roaring against thee: well, come now, and obtain life from these; and when thou hast obtained some comfortable perswasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, *Bless the Lord O my Soul, and all that is within me bless his holy name. Bless the Lord O my Soul, and forget not all his benefits. Who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction, and Crowneth thee with loving kindness, and tender mercies.* Psal. 103. 1, 2, 3, 4, 5.

Objection. 3.

But I cannot believe that I come to Christ aright, because, sometimes, I am apt to question his very Being, and Office to save.

Thus to do is horrible: but may'st thou not Judge amiss in this matters?

How can I Judge amiss, when I Judge as I feel? Poor Soul! thou maist Judge amiss for all that. Why, I think that these questionings come from my Heart.

Answ. Let me answer. That which comes from thy heart, comes from thy *will* and *affections*, from thy *understanding*, *Judgement* and *Conscience*. For these must acquiess in thy questioning, if thy questioning be with thy heart, And how say'st thou, (for to name no more) dost thou with thy Affection and Conscience thus question?

Answ. *No, my Conscience trembles when such thoughts come in to my mind, and my affections are otherwise inclined.*

Then I conclude, that these things are either suddenly injected by the devil, or else are the fruits of that body of sin and death that yet dwels in thee, or perhaps from both together.

If they come wholly from the devil, as they seem, because thy Conscience and affections are against them; or if they come from that body of death, that is in thee (and be not thou curious in enquiring from whether of them they come, the safest way is to lay enough at thy own door) nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee farther about this matter. *First,*

First, Doest thou like these wicked blasphemies?

Answ. No, no: their presence and working kills me.

Secondly, Doest thou mourn for them, pray against them, and hate thy self because of them?

Answ. Yes, yes: but that which afflicts me, is, I do not prevail against them.

Thirdly, Dost thou sincerely chuse, (mightest thou have thy choice) that thy heart might be affected and taken with the things that are best, most heavenly, and holy?

Answ. With all my heart, and death the next hour, (if it were Gods will) rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing of thy self because of them, with thy sincere chusing of those thoughts for thy delectation that are heavenly, and holy: clearly declares that these things are not countenanced either with thy Will, Affections, Understanding, Judgement or Conscience; and so, that thy heart is not in them, but that rather they come immediatly from the devil, or arise from the

body of death that is in thy flesh: of which thou oughtest thus to Say, *Now then, it is no more I that doth it, but sin that dwells in me.* Rom 7. 16, 17.

I will give thee a pertinent instance. In *Deut.* 22. Thou mayest read of a betrothed damsel, one betrothed to her beloved; one that hath given him her heart and mouth, as thou hast given thy self to Christ; yet she was met with as she walked in the field, by one that forced her, because he was stronger than she. Well, what judgment now doth God the righteous judge pass upon the damsel for this? *The man only, that lay with her, saith God, shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death. For as when a man riseth against his Neighbor, and slayeth him, even so is this matter: he found her in the field, and the betrothed damsel cryed, and there was none to save her,* Deut. 22. 25, 26, 27.

Thou art this damsel, the man that forceth thee with these blasphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the field, as thou art wandering after Jesus Christ; but thou cryest out, and by thy

cry,

ery, didst shew that thou abhorrest such wicked loudness. Well, the Judge of all the earth will do right, he will not lay the Sin at thy door, but at his that offered the violence: and for thy comfort, take this into consideration also, *That he came to heal them that are oppressed with the devil*, Acts 10. 38.

Objection. 4.

But saith another, I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming, ought to be called a coming to Christ.

Answ. You know that I told you at first, that coming to Christ, is a moving of the heart and affections towards him.

But, *saith the Soul, my dulness, and indifferency in all holy Duties, demonstrate my heartlessness in coming: and to* come, *and* not *with the heart, signifies nothing at all.*

Answ. The moving of the heart after Christ, is not to be discerned (at all times) by thy sensible, affectionate performing of duties; but rather by those secret groanings, and complaints

which thy ſoul makes to God againſt that ſloth that attends thee in Duties.

Secondly, But grant it to be even as thou ſay'ſt it is, that thou *comeſt ſo ſlowly*, &c. yet ſince Chriſt bids them come, that comes not at all; ſurely they may be accepted that come, though attended with thoſe infirmities, which thou at preſent groaneſt under. He ſaith, *And him that cometh*: he ſaith not, if they come ſenſibly ſo faſt: But, *And him that cometh to me I will in no wiſe caſt out*. He ſaith alſo in the Eighth of the *Proverbs*, *As for him that wanteth* underſtanding; that is, an heart, for oft-times the underſtanding is taken for the heart. Come, *eat of my bread, and drink of the wine that I have Mingled*.

Thirdly, Thou may'ſt be vehement in thy ſpirit, in coming to Jeſus Chriſt, and yet be plagued with ſenſible ſloth. So was the Church, when ſhe cryed, *Draw me, we will run after thee*. And *Paul*, when he ſaid, *When I would do good, evil is preſent with me* (Song 1. 4. Rom. 7.) The works, ſtrugglings and oppoſitions of the Fleſh, *are more manifeſt*, than are the works of the Spirit in our hearts, and ſo are ſooner felt, than they. What then, let us not be diſcouraged at

at the ſight, and feeling of our own infirmities, but run the faſter to Jeſus Chriſt for Salvation.

Fourthly, Get thy heart warmed with the ſweet promiſe of Chriſts acceptance, of the coming ſinner, and that will make thee make more haſt unto him. Diſcouraging thoughts, they are like unto cold weather, they benumb the ſenſes, and make us go ungainly about our buſineſs; but the ſweet and warm gleads of the promiſe, are like the comfortable beams of the Sun, which liven and refreſh. You ſee how little the *Bee* and *Flye* do play in the Air in Winter; why, the cold hinders them from doing of it; but when the Wind and Sun is warm, who ſo buſie as they?

Fifthly, But again, he that comes to Chriſt, flyes for his life: now there is no man that Flyes for his life, that thinks he ſpeeds faſt enough on his Journey; no, could he, he would willingly take a mile at a ſtep. Oh I come not faſt enough, ſay'ſt thou: Oh my ſloth and heartleſneſs, ſay'ſt thou. *O that I had wings like a dove, for then would I flee away, and be at reſt---I would haſten mine eſcape from the windy ſtorme and tempeſt*, Pſal. 55. 6, 8.

Poor

Poor coming Soul, thou art like the man that would ride full gallop, whose horse will hardly trot: now the desire of his minde, is not to be judged of, by the slow pace of the dull jade he rides on; but by the hitching and kicking and Spurring, as he sits on his back. Thy flesh is like this *dull* Jade, it will not Gallop, after Christ. It will be backward, though thy soul and heaven lies at stake; but be of good comfort, Christ judgeth not according to the fierceness of outward motion (*Mark* 10. 17.) but according to the sincerity of the heart, and inward parts. *Joh.* 1. 47. *Psal.* 51. 6. *Mat.* 26. 41.

Sixthly, *Ziba* in appearance came to *David* much faster than did *Mephibosheth*: but yet his heart was not so upright in him to *David* as was his. Tis true, *Mephibosheth* had a Check from David, *Why wentest thou not with me Mephibosheth*, said he; but when *David* come to Remember that Mephibosheth was *Lame* (for that was his plea) *Thy Servant is Lame*, 2 Sam. 19. he was content, and concluded he would have come after him faster than he did: And *Mephibosheth* appealed to *David*, who was in those days as an Angel of God to know

know all things that are done in the earth, if he did not believe that the reaſon of his backwardneſs lay in his *Lameneſs*, not his mind. Why poor coming ſinner, thou canſt not come to Chriſt with that outward fierceneſs of *Carrear*, as many others do; but doth the reaſon of thy backwardneſs lie in thy mind, and will, or in the ſluggiſhneſs of the fleſh? canſt thou ſay ſincerely, *The Spirit truly is willing, but the fleſh is weak*? Mat. 26. 41. yea, canſt thou appeal to the Lord Jeſus, who knoweth perfectly the very inmoſt thought of thy heart; that this is true, then take this for thy comfort, he hath ſaid, *I will aſſemble her that halteth, I will make her that halteth a remnant, and I will ſave her that halteth* (Mich. 4. 6, 7. Zeph. 3. 19.) what canſt thou have more from the ſweet lips of the Son of God? But.

Seventhly, I read of ſome that are to follow Chriſt in Chains; I ſay, to come after him in *Chaines, Thus ſaith the Lord, the labor of* Egypt, *and the Merchandize of* Ethiopia, *and the* Sabeans, *men of ſtature, ſhall come over unto thee, and they ſhall be thine: They ſhall come after thee; in Chaines ſhall they come over, and they ſhall fall down unto thee, they ſhall*

ſhall make Supplication unto thee; ſaying, ſurely there is none elſe to ſave. Iſa. 45, 14. Surely they that come after Chriſt in Chaines, come to him in great difficulty, becauſe their ſteps, by their chaines, are ſtraightened.

And what Chaines ſo heavy, as thoſe that diſcourage thee; thy Chain which is made up of guilt and filth is heavy; it is a wretched bond about thy neck, by which thy ſtrength doth fail (*Lam.* 1. 14. chap. 3. 17.) But come, though thou comeſt in chaines, 'tis glory to Chriſt that a ſinner come after him in Chaines. The blind man, though called, ſurely could not come apace to Jeſus Chriſt, but Chriſt could ſtand ſtill, and ſtay for him. True, he rideth upon the Wings of the Wind: But yet he is long Suffering, and his long Suffering is Salvation to him that cometh to him. *Mark.* 10. 49. 2 *Pet.* 3. 9.

Eighthly, Hadeſt thou ſeen thoſe that came to the Lord Jeſus in the days of his fleſh, how ſlowly, how hobblingly they come to him by reaſon of their infirmities; and alſo how friendly, and kindly, and graciouſly he received them, and gave them the deſire of their hearts, thou wouldeſt not, as thou doſt, make

ſuch

ſuch Objections againſt thy ſelf, in thy coming to Jeſus Chriſt.

Objection 5.

But (ſayes another) *I fear I come too late, I doubt I have ſtayed too long, I am afraid the Door is Shut.*

Anſw. Thou canſt never come too late to Jeſus Chriſt, *if Thou doſt come.* This is manifeſt, by two inſtances.

Firſt, By the Man that came to him at the Eleventh Hour. This Man was Idle all the day long: He had a whole Goſpel day to come in, and he play'd it all away, ſave only the laſt hour thereof. But at laſt, at the Eleventh Hour he came, and goes into the Vineyard to Work with the reſt of the Labourers, that had born the Burden, and heat of the day. Well, but how was he received of the Lord of the Vineyard? Why, when pay-day came, he had even as much as the reſt, yea had his mony firſt. True, the others Murmured at him, but what did the Lord Jeſus Anſwer them? *Is thine Eye Evil becauſe mine is Good? I will give to this laſt even as unto thee*, Mat. 20.

Secondly, The other inſtance is, *The Thief upon the Croſs*: He came late alſo, even as at an Hour before his Death;

Death; yea, he ſtayed from Jeſus Chriſt, as long as he had liberty to be a Theif, and longer too; for could he have deluded the Judge, and by lying words, have eſcaped his Juſt Condemnation; for ought I know, he had not come as yet, to his Saviour: but being Convicted, and Condemned to Die; yea, faſtned to the Croſs, that he might Die like a Rogue, as he was in his Life; behold the Lord Jeſus, when this wicked one, *even now*, deſireth Mercy at his Hands, tells him, and that without the leaſt reflexion upon him, for his former Mis-ſpent Life, *To Day thou ſhalt be with me in Paradice*, Luke 23. 43.

Let no Man turn this Grace of God into Wantonneſs; my deſign is now to encourage the coming Soul.

Object. But is not the Door of Mercy Shut againſt ſome before they Die?

Anſw. Yes. And God forbids that Prayers ſhould be made to him for them, *Jer.* 7. 16. *Jud.* 22.

Queſt. *Then, why may not I doubt that I may be one of theſe?*

Anſw. By no means, if thou art coming to Jeſus Chriſt; becauſe when God Shuts the Door upon Men, he gives them no heart, to come to Jeſus Chriſt.

None

None comes, but thoſe to whom it is given of the Father: But thou comeſt, therefore it is given to thee of the Father.

Be ſure therefore, if the Father hath given thee an Heart to come to Jeſus Chriſt, the Gate of Mercy yet ſtands Open to thee: For it ſtands not with the Wiſdom of God, *To give ſtrength to come to the Birth, and yet to Shut up the Womb,* Iſa. 66. 9. to give grace to thee to come to Jeſus Chriſt, and yet Shut up the Door of his Mercy upon thee. *Encline your Ear, ſaith he, come unto me, hear, and your Souls ſhall Live; And I will make an Everlaſting covenant with you, even the ſure Mercies of David,* Iſa. 55. 3.

Object. *But it is ſaid that ſome knocked when the Door was Shut.*

Anſw. Yes, But the Texts in which theſe Knockers are Mentioned, are to be referred unto the day of Judgment, and not to the coming of the Sinner to Chriſt in this Life. (See the Texts, *Mat.* 25. 11. *Luke* 13. 24, 25.)

Theſe therefore concern thee nothing at all; that art coming to Jeſus Chriſt, thou art coming *Now!* *Now is the acceptable time, behold now is the day of Salvation,* 2 Cor. 6. 2. now God is upon

upon the Mercy-Seat, now Christ Jesus Sits by continually pleading the Virtue of his Blood for Sinners: and now, even as long as this World lasts, this word of the Text shall still be free, and fully fulfilled. *And him that cometh to Me, I will in no wise cast out.*

Sinner! the greater Sinner thou art, the greater need of Mercy thou hast, and the more will Christ be gloryfied thereby: come then, come and try, come taste, and see how good the Lord is to an Undeserving Worthless Sinner.

Objection 6.

But (sayes another) *I am fallen since I began to come to Christ, therefore I fear I did not come aright, and so consequently that Christ will not receive me.*

Answ. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the Enemies of God to speak reproachfully. But it is no good argument, *I am fallen, therefore I was not coming aright to Jesus Christ.* If *David*, and *Solomon*, and *Peter* had thus objected against themselves, they had added to their griefs, and yet they had at least, as much cause to do it, as thou.

A.

A Man whoſe ſteps are ordered by the Lord, and whoſe goings the Lord delights in, may yet be over-taken with a Temptation, that may cauſe him to fall, *Pſal.* 37. 23, 24. Did not *Aaron* fall, yea *Moſes* himſelf? what ſhall we ſay of *Hezekiah*, and *Jehoſaphat*? There are therefore *falls*, and *falls*; falls pardonable, and falls unpardonable; falls unpardonable are falls againſt Light, from the Faith to the deſpiſing of, and trampling upon Jeſus Chriſt, and his bleſſed undertakings, (*Heb.* 6. 2, 3, 4, 5. Chap. 10. 28, 29.) Now as for ſuch, there remaines no more Sacrifice for ſin: Indeed, they have no heart, no mind, no deſire to come to Jeſus Chriſt for life, therefore they muſt periſh; nay, ſayes the Holy Ghoſt, 'tis impoſſible that they ſhould be renewed again unto repentance. Therefore, *theſe* God hath no Compaſſion for, neither ought we; but for other falls, though they be dreadfull (and God will Chaſtiſe his people for them) they do not prove thee a graceleſs man, one not Coming to Jeſus Chriſt for life.

It is ſaid of the Child in the Goſpel, *That while he was yet a-coming, the Devil threw him down, and tore him,* Luk. 9. 42.

Dejected Sinner, is it a wonder that thou haſt caught a fall in thy Coming to Jeſus Chriſt! Is it not rather to be wondred at, that thou haſt not caught before this, a thouſand times a thouſand falls! Conſidering,

Firſt, What fools we are by nature.

Secondly, What weakneſſes are in us.

Thirdly, What mighty powers, the fallen Angels, our implacable Enemies, are.

Fourthly, Conſidering alſo how often the Coming-man is be-nighted in his Journey, and alſo what ſtumbling-blocks do lie in his way.

Fifthly, Alſo his familiers (that were ſo before) now watch for his haulting, and ſeek by what means they may, to cauſe him to fall by the hand of their ſtrong ones.

What then? muſt we, becauſe of theſe Temptations, incline to fall? No. Muſt we not fear falls? yes. *Let him that thinketh he ſtandeth, take heed leſt he fall.* Yet let him not be utterly caſt down. *The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down.* Make not light of falls: yet haſt thou fallen?

fallen? *ye have*, ſaid Samuel, *done all this wickedneſs, yet turn not aſide from following the Lord, but ſerve him with a perfect heart, and turn not aſide, for the Lord will not forſake his people* (and he counteth the coming ſinner one of them) *becauſe it hath pleaſed the Lord to make you his people*, 1 Sam. 12. 20, 21, 22.

Shall come to me.

Now we come to ſhew, what force there is in this Promiſe to make them come to him. *All that the father giveth me ſhall come to me.*

I will Speak to this promiſe,

Firſt. In general.

Secondly, In particular.

In general. This word [*ſhall*] is confined to theſe [all] that are given to Chriſt. **All** *that the father giveth me*, ſhall *come to me*. Hence I conclude,

Firſt, That coming to Jeſus Chriſt aright, is an effect of their being (of God) given to *Chriſt* before. Mark, *they* ſhall come! Who? *thoſe* that are given; they *come* then, becauſe they *were given. Thine they were, and thou gaveſt them me.* Now this is indeed a Singular comfort to them that are coming

in truth to Chriſt. Thus then may the coming Soul reaſon with himſelf as he comes. Am I coming indeed to Jeſus Chriſt? this coming of mine is not to be attributed to me, or my goodneſs, but to the grace and gift of God to Chriſt: God gave firſt my Perſon to him, and therefore hath now given me a heart to come to him.

Secondly, This word, *ſhall come*, maketh thy coming, not only the fruit of the gift of the Father, but alſo of the purpoſe of the Son; for theſe words are a divine purpoſe, they ſhew us the Heavenly determination of the Son. The Father hath given them to me, and they ſhall, yea, they ſhall come to me. Chriſt is as full in his reſolution to ſave thoſe given to him, as is the Father in the giving of them.

Thirdly, Theſe words, *ſhall come*, make thy coming to be alſo the effect of an abſolute Promiſe. Coming ſinner, thou art concluded in a Promiſe; thy coming is the fruit of the faithfulneſs of the Promiſe, of the faithfulneſs of an abſolute Promiſe. 'Twas this promiſe, by the vertue of which thou at firſt receiv'ſt ſtrength to come: And this is the Promiſe, by the vertue of which thou

ſhalt

ſhalt be effectually brought to him. It was ſaid to Abraham, *At this time, will I come, and* Sarah *ſhall have a Son*: this Son was *Iſaac*. Mark, Sarah *ſhall have a Son*; There is the promiſe: and *Sarah* had a Son, there was the fullfilling of the promiſe. And therefore was *Iſaac* called the child of the promiſe, *Gen.* 17. 19. Chap. 18. 10. *Rom.* 9. 9. *Sarah* ſhall have a Son, but how if *Sarah* be paſt age? why ſtill the promiſe continues, to ſay, Sarah *ſhall have a Son*. But *Abrahams* body is now dead; why, the promiſe is ſtill the ſame; Sarah *ſhall have a Son*. Thus you ſee what vertue there is in an abſolute promiſe. It carrieth enough in its own bowels to accompliſh the thing promiſed, whether there be means or no in us to effect it: wherefore this promiſe, in the Text, being an abſolute promiſe; by vertue of it, not by vertue of our ſelves, or our own enducements, do we come to Jeſus Chriſt: for ſo are the words of the Text. *All that the Father giveth me ſhall come to me.*

Therefore is every ſincere commer to Jeſus Chriſt, called alſo a Child of the promiſe. *Now we brethren, as* Iſaac *was, are the Children of the promiſe*, Sal. 4.

28. That is, we are the Children that God hath promiſed to Jeſus Chriſt, and given to him; yea, the Children that Jeſus Chriſt hath promiſed ſhall come to him. *All that the Father giveth me, ſhall come.*

Fourthly, This word [*ſhall-come*] engageth Chriſt to Communicate all manner of Grace to thoſe thus given him, to make them effectually to come to him. *They ſhall come*; that is, not if they will, but if grace, all grace, if power, wiſdom, a new heart and the holy ſpirit, and all Joyning together, can make them come. I ſay, this word [*ſhall-come*] being abſolute, hath no dependance upon our will, or power, or goodneſs; but it ingageth for us even God himſelf, Chriſt himſelf, the Spirit himſelf. When God had made that Abſolute promiſe to *Abraham*, that *Sarah ſhould have a Son*, Abraham did not at all look at any qualification in himſelf, becauſe the promiſe looked at none, but as God had by the promiſe abſolutely promiſed him a Son; ſo he conſidered not his own body now dead, nor yet the barrenneſs of *Sarah's* Womb. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory*

glory to God, being fully perſwaded that what He *had promiſed,* He *was able to perform*, Rom. 4. He had promiſed, and had promiſed abſolutely, *Sarah ſhall have a Son*. Therefore *Abraham* looks that He, to wit, God muſt fulfill the condition of it. Neither is this Expectation of *Abraham*, diſapproved by the Holy Ghoſt, but accounted good and laudable, it being that by which he gave Glory to God. The Father alſo hath given to Chriſt, a certain number of Souls for him to ſave, and he himſelf hath ſaid, *They ſhall come to him*. Let the Church of God then live in a Joyful Expectation of the utmoſt accompliſhment of this promiſe, for aſſuredly it ſhall be fulfilled, and not one thouſandth part of a Tittle thereof ſhall fail.

And now, before I go any further, I will more particularly enquire into the nature of an *Abſolute Promiſe*.

Firſt, We call that an Abſolute promiſe, that is made without any condition; or more fully thus, That is an abſolute promiſe of God, or of Chriſt, which maketh over to this or that man, any Saving Spiritual bleſſing, without a condition to be done on our part for

the obtaining thereof.

Secondly, An Abſolute promiſe therefore is, as we ſay, without if, or and; that is, it requireth nothing of us, that it ſelf might be accompliſht. It ſaith not, They ſhall *if they will*; but *they ſhall*: not they ſhall, if they uſe the means; but *they ſhall*. You may ſay, that a will, and the uſe of the means, is ſuppoſed, though not expreſſed. But I anſwer; No, by no means; that is, as a condition of this promiſe: If they be at all included in the promiſe, they are included there as the fruit of the Abſolute promiſe, not as if it expected the qualification to ariſe from us. *Thy people ſhall be willing in the day of thy power*, Pſal. 110. 3. That is another abſolute promiſe: But doth that Promiſe ſuppoſe a willingneſs in us, as a condition of Gods making of us willing? they ſhall be willing, if they *are* willing; or they ſhall be willing, if they *will* be willing. This is ridiculous, there is nothing of this ſuppoſed. The promiſe is abſolute, as to us; all that it ingageth for its one accompliſhment, is the mighty power of Chriſt.

The difference therefore betwixt the abſolute, and the conditional promiſe, is this. *Firſt*,

Firſt, They differ in their *terms*. The abſolute promiſes ſay, *I will*, and you ſhall: the other, *I will, if you will*; or do this, and thou ſhalt live; *Jer.* 31. 31, 32, 33. *Ezek.* 36. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. *Heb.* 8. 7, 8, 9, 10, 11, 12. *Jer.* 4. 1. *Ezek.* 18. 30, 31, 32. *Mat.* 19. 21.

Secondly, They differ in their way of Communicating of good things to men; the abſolute ones Communicate things freely, only of Grace; the other, if there be that qualification in us, that the promiſe calls for, not elſe.

Thirdly, The abſolute promiſes therefore ingage God, the other ingage us: I mean God only, us only.

Fourthly, Abſolute promiſes muſt be fulfilled; Conditional may, or may not be fulfilled. The abſolute ones muſt be fulfilled, becauſe of the faithfulneſs of God; the other may not, becauſe of the unfaithfulneſs of men.

Fifthly, Abſolute promiſes have therefore a ſufficiency in themſelves to bring about their own fulfilling; the Conditional have not ſo. The abſolute promiſe, is therefore a big-bellied promiſe, becauſe it hath in it ſelf a fulneſs of all deſired things for us; and will, when the

the time of that promiſe is come, yeild to us mortals, that which will verily ſave us: yea, and make us capable of anſwering of the demands, of the promiſe that is conditional. Wherefore, though there be a real, yea an eternal difference in theſe things (with others) betwixt the conditional and abſolute promiſe: yet again in other reſpects there is a bleſſed Harmony betwixt them, as may be ſeen in theſe particulars.

Firſt, The Conditional promiſe calls for Repentance, and the abſolute promiſe gives it, *Acts* 5. 30, 31.

Secondly, The Conditional promiſe *calls* for *faith*, the abſolute promiſe *gives it*, Zeph 3. 12. Rom. 15. 12.

Thirdly, The Conditional promiſe *calls* for a *new heart*, the abſolute promiſe *gives it*, Ezek. 36.

Fourthly, The Conditional promiſe *calleth* for *Holy Obedience*, the abſolute promiſe giveth, or cauſeth it, *Ezek*. 36. 27.

And as they Harmoniouſly agree in this; ſo again the Conditional promiſe bleſſeth the man, who by the abſolute promiſe is endued with its fruit: As for inſtance,

Firſt, The abſolute promiſe maketh men

men upright, and then the Conditional follows ſaying, *Bleſſed are the undefiled in the way, who walk in the Law of the Lord*, Pſal. 119. 1.

Secondly, The abſolute promiſe giveth to this man, the fear of the Lord; and then the Conditional followeth ſaying, Bleſſed is every *one that feareth the Lord*, Pſal. 128. 1.

Thirdly, The abſolute promiſe giveth faith, and then this Conditional follows ſaying, *Bleſſed is ſhe that believeth*, Zeph. 3. 12. Luk. 1. 45.

Fourthly, The Abſolute promiſe brings free forgiveneſs of Sins; and then ſays the Conditional, *Bleſſed are they, whoſe Tranſgreſſions are forgiven, and whoſe ſin is covered*, Rom. 4. 7, 8.

Fifthly, The Abſolute promiſe ſays, that Gods elect ſhall hold out to the end; then the Conditional follows with his bleſſing, *He that ſhall endure to the end, the ſame ſhall be ſaved*, 1 Pet 1. 4, 5, 6. Mat. 24.

Thus do the promiſes glorioufly ſerve one another, *and us*, in this their harmonious agreement.

Now the promiſe under conſideration, is an abſolute promiſe; *All that the Father giveth me, ſhall come to me.*

This

This promiſe therefore is a big-bellied promiſe, and hath in it ſelf all thoſe things to beſtow upon us, that the conditional calleth for at our hands. *They ſhall come!* Shall they come? yes, *They ſhall come.* But how if they want thoſe things, thoſe Graces, Power and Heart, without which they cannot come? Why, *Shall come* anſwereth all this, and all things elſe that may in this manner be objected. And here I will take the liberty a little to amplifie things.

Object. *But they are dead, dead in Treſpaſſes and Sins, how ſhall they then come?* Anſw. Why? *Shall-come, can raiſe them from this Death. The hour is coming, and now is, That the dead ſhall hear the Voice of the Son of God, and they that hear, ſhall Live.* Thus therefore is this impediment, by *ſhall-come*, ſwallowed up, or quite removed out of the way.

Object. 2. *But they are Satans Captives, he takes them Captive at his Will, and he is ſtronger than they; How then can they come?*

Anſw. Why? *Shall-come*, hath alſo provided an help for this. Satan had bound that Daughter of *Abraham* ſo, that ſhe could by no means lift up her ſelf;

ſelf; but yet, *ſhall-come*, ſet her free in Body and Soul both. Chriſt will have them turned from the Power of Satan to God. But what! Muſt it be, if they turn themſelves, or do ſomething to Merit of him to turn them! No, he will do it freely of his own good Will. Alas! Man whoſe Soul is poſſeſſed by the Devil, is turned whither ſoever That Governor liſteth; is taken Captive by him, notwithſtanding his natural Powers, at his Will; but what will he do? will he hold him, when *ſhall-come* puts forth itſelf (will he then let him) for comeing to Jeſus Chriſt? No: that cannot be, his Power is but the Power of a fallen Angel; but *ſhall-come*, is the Word of God: therefore *ſhall-come* muſt be fulfilled, *And the Gates* of Hell Shall not prevail againſt it.

There was Seven Devils in *Mary Magdalen*, too many for her to get from under the Power of; but when the time was come, that *ſhall-come* was to be fulfilled upon her, they give place, fly from her, and ſhe comes [indeed] to Jeſus Chriſt. *All that the Father giveth me ſhall come to me.*

The Man that was poſſeſſed with a *Legion* (Mark 5.) was too much, by them,

them, captivated, for him by humane force; yea, had he had (to boot) all the men under Heaven to help him, had he that ſaid, he *ſhall-come*, with-held his mighty power: but when this promiſe was to be fulfilled upon him, then he comes, nor could all their power hinder his coming. It was alſo this *ſhall-come*, that preſerved him from death, when by theſe evil ſpirits he was hurled hither and thither; and 'twas by the vertue of *ſhall-come*, that at laſt he was ſet at liberty from them, and inabled indeed to *come* to Chriſt. *All that the father giveth me ſhall come to me.*

Object. 3. *They ſhall (you ſay) but how if they will not! man cannot come without his will: but if he will not, he will not; and if ſo, then what can* Shall-come, *do?*

Anſw. True there are ſome men ſay, *we are Lords, we will come no more unto thee*, Jer. 2. 31. But as God ſays in another caſe (if they are Concerned in ſhall-come to me) *They ſhall know whoſe word ſhall ſtand, mine or theirs*, Jer. 44. 28. Here then is the caſe, we muſt now ſee who will be the liar, he that ſaith, *I will not*, or he that ſaith, *he ſhall come*

to me. You *ſhall come,* ſayes God. *I will not come* ſayes the ſinner. Now as ſure as he is concerned in this *ſhall-come,* God will make that man eat his own words: for *I will not,* is but the unadviſed Concluſion of a Crazy-headed ſinner: but *ſhall-come,* was ſpoken by him that is of power to perform his word. *Son, go work to day in my vineyard,* ſaid the Father: but he anſwered and ſaid, *I will not.* What now? Will he be able to ſtand to his refuſal, will he purſue his deſperate denial! No: He *afterwards repented, and went.* But how came he by that repentance? Why it was wrapped up, for him, in the *abſolute* promiſe; and therefore not withſtanding he ſaid, *I will not,* he afterwards repented and went. By this parable, Jeſus Chriſt ſets forth the obſtinacy of the ſinners of the world, as touching their coming to him; they will not *come,* though threatned, yea though life be offered them upon condition of coming.

But now when, *ſhall-come,* the abſolute promiſe of God, *comes* to be fulfilled upon them, then they come; becauſe by *that* promiſe is provided againſt the rebellion of their will; *Thy people*

people ſhall be willing in the day of thy power, Pſal. 110. 3.

He that had ſeen *Paul* in the midſt of his out-rage againſt Chriſt, his Goſpel, and people: would hardly have thought that he would ever have been a follower of Jeſus Chriſt, ſpecially ſince he went not againſt his Conſcience in his perſecuting of them. He thought verily that he ought to do what he did. But we may ſee, what *ſhall-come* can do, when it comes to be fulfilled upon the Soul of a rebellious ſinner: he was a Choſen veſſel, given by the Father to the Son; and now the time being come, that *ſhall-come*, was to take him in hand, behold he is over-maſtered, aſtoniſhed, and with trembling, and reverence, in a Moment becomes *willing* to be obedient to the Heavenly call, *Acts* 9.

And were not they far gone (that you read of in *Acts* the Second) who had their hands and hearts in the Murder of the Son of God; and to ſhew their reſolvedneſs never to repent of that horrid fact, ſaid, *His Blood be on us and our Children*? But muſt their obſtinacy rule, muſt they be bound to their own ruin by the rebellion of their Stubborn wills? No: not *thoſe* of *theſe* that the Father gave

gave to Chriſt, wherefore at the times appointed, *ſhall-come* Brakes in among them; the abſolute promiſe takes them in hand, and then they *come* indeed, crying out to *Peter*, and the reſt of the *Apoſtles*, *Men and brethren, what ſhall we do?* No Stubborneſs of mans will can ſtand, when God hath abſolutely ſaid the contrary, *ſhall-come*, can make them come as doves to their windows.

The Lord ſpake unto *Manaſſeth*, and to his people (by the Prophets) but he would not hear, no, he *would not*: but ſhall *Manaſſeth* come off thus? no, he *ſhall not*. Therefore, he being alſo one of thoſe whom the Father had given to the Son, and ſo falling within the bounds and reach of *ſhall-come*: At laſt he comes indeed. He comes Bowing, and Bending; He humbled himſelf greatly, and made Supplication to the Lord, and prayed unto him, and he was intreated of him, and had mercy upon him, 2 *Chro.* 33.

The Thief upon the Croſs, at firſt, did rail, with his fellow, upon Jeſus Chriſt; but he was one that the Father had given to him, and therefore *ſhall-come*, muſt handle him, and his rebellious will. And behold, ſo ſoon as he

is dealt with all, by vertue of that abſolute promiſe, how ſoon he buckleth, leaves his railing, falls to Supplicating of the Son of God for mercy; *Lord*, ſaith he, *remember me, when thou comeſt into thy Kingdome*, Mat. 27. 44. Luk. 23. 40, 41, 42.

Object. 4. *They ſhall come*, ſay you, *but how if they be blind, and ſee not the way; for ſome are kept off from Chriſt, not only by the obſtinacy of their will, but by the blindneſs of their minde: now if they be blind, how ſhall they come.*

Anſw. The queſtion is not, Are they blind? but, are they with in the reach, and power of *ſhall come*; if ſo, *That* Chriſt, that ſaid they *ſhall-come*, will find them eyes, or a guide, or both, to bring them to himſelf. If they *ſhall-come*, they *ſhall-come*: no impediment ſhall hinder.

The *Theſſalonians* darkneſs did not hinder them from being the Children of Light: *I am come*, ſaid Chriſt *that they that ſee not, might ſee.* And if he ſaith, *See ye blind, that have eyes*, who ſhall hinder it? *Epheſ.* 5. 8. Joh. 9. 39. Iſa. 29. 18. Chap. 43. 8.

This promiſe therefore, is, as I ſaid, abig-bellied promiſe, having in the bowels of it, all things that ſhall accur to the

the compleat fulfilling of it self. They *shall-come*. But 'tis objected that they are blind: well, *shall-come*, is still the same, and continueth to say, they *shall-come to me*. Therefore he saith again, *I will bring the blind by a way that they know not, I will lead them in paths that they have not known. I will make darkness light before them, and Crooked things straight, these things will I do unto them, and not forsake them*, Isa. 42. 16.

Mark, I will bring them though they be blind, I will bring them by a way they know not; I will, I will, and therefore *they shall-come to me*.

Object. 5. *But how if they have exceeded many in sin, and so made themselves far more abominable? They are the Ring-leading Sinners in the County, the Town or Family.*

Answ. What then? Shall that hinder the execution of *shall-come?* It is not Transgressions, nor Sins, nor all their Transgressions, in all their sins (if they by the Father are given to Christ to save them) that shall hinder this promise, that it should not be fulfilled upon them. *In those days, and at that time, saith the Lord, the iniquities of* Israel *shall be sought for, and there shall be*

none, and the ſins of Judah, *and they* ſhall *not be found*, Jer. 32. 30. Not that they *had* none, (for they abounded in Tranſgreſſion, 2 *Chron.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by vertue of his abſolute promiſe, by which they are given to Chriſt to ſave them. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquity, whereby they have Tranſgreſſed againſt me. And it* ſhall *be to me for a name of joy, a praiſe, and an honour before all the Nations of the Earth, which ſhall hear of all the good that I do unto them; and they ſhall fear and tremble for all the goodneſs, and all the proſperity that I procure to it*, Jer. 33. 8, 9.

Object 6. *But how if they have not Faith and Repentance? how ſhall they come then?*

Anſw. Why? he that ſaith they *ſhall-come*, ſhall he not make it good? If they *ſhall-come*, they *ſhall*-come; and he that hath ſaid, they *ſhall-come*, if faith and repentance be the way to come, as indeed they are, then faith and repentance ſhall be given to them: for *ſhall-come*, muſt be fulfilled on them.

Firſt, Faith *ſhall* be given them; *I will*

will alſo leave in the midſt of thee an afflicted, and poor people, and they ſhall *truſt in the name of the Lord. There* ſhall *be a Root of* Jeſſe, *and he* ſhall *riſe to raign over the Gentiles; and in him* ſhall *the Gentiles truſt*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They *ſhall* have repentance: He is exalted to give repentance; *They* ſhall *come weeping and ſeeking the Lord their God. And again, with Weeping and Supplication will I lead them*, Acts 5. 30, 31. Jer. 31. 9. Chap. 50. 5.

I told you before, that an abſolute promiſe, hath all *conditional* ones in the belly of it, and alſo proviſion to anſwer all thoſe qualifications that *they* propound to him that ſeeketh for *their* benefit: And it muſt be ſo, for if *ſhall-come* be an abſolute promiſe, as indeed it is, then it muſt be fulfilled upon every of thoſe concerned therein. I ſay, it muſt be fulfilled, if God can by Grace, & his abſolute Will, fulfil it. Beſides, ſince Coming, and Believing is all one (according to *Joh. 6. 35.*) *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.*

Then, when he ſaith, they *ſhall come*, 'tis as much as to ſay, they *ſhall believe*, and conſequently repent to the ſaving of the Soul. So then the preſent

want of faith and repentance, cannot make this promiſe of God of none effect; becauſe that this promiſe hath in it to give, what others call for and expect. I will give them an heart, I will give them my ſpirit, I will give them repentance, I will give them faith. Mark theſe words, *If any man be in Chriſt, he is a new Creature.* But how came he to be a new Creature, ſince none can Create but God? why, God indeed doth make them new Creatures. *Behold*, ſaith *he*, *I make all things new.* And hence it follows, even after he had ſaid, they are new Creatures; *And all things are of God*: that is, all this new Creation ſtandeth in the ſeveral operations, and ſpecial workings of the Spirit of grace, who is God, 2 *Cor.* 5. 17, 18.

Object. 7. *But how ſhall they eſcape all thoſe dangerous, and damnable opinions, that like rocks, and quick-ſands, are in the way in which they are going?*

Anſw. Indeed this age, is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the Text, muſt needs eſcape them, and in concluſion come to him. There are a company

a company of *ſhall comes* in the Bible, that doth ſecure them. Not but that they may be aſſaulted by them; yea, and alſo for the time, intangled and detained by them from the Biſhop of their Souls: but theſe *Shall-comes*, will break thoſe Chains and Fetters, that thoſe given to Chriſt are intangled in, and they *ſhall-come*, becauſe he hath ſaid they ſhall-come to him.

Indeed, errors are like that whore, of whom you read in the *Proverbs*, that ſitteth in her ſeat on the High-places of the City, *To call Paſſingers who go right on their way*, (Pro. 9. 13, 14, 15, 16.) But the perſons, as I ſaid, that by the Father are given to the Son to ſave them, are at one time or other, ſecured by, *Shall come to me.*

And therefore, of ſuch it is ſaid; God will guide them with his eye, with his counſels, by his ſpirit, and that in the way of peace; by the ſprings of water, and into all truth, *Pſal.* 32. 8. *Pſal.* 73. 24. *Joh.* 16. 13. *Luk.* 1. 79. *Iſa.* 47. 10. So then, he that hath *ſuch* a guide (and all that the Father giveth to Chriſt, ſhall have it) he ſhall eſcape thoſe dangers, he ſhall not Err in the way; yea, though he be a fool, he ſhall not Err therein

(*Isa* 35.) for of every such an one it is said, *Thine ears shall hear a word behind thee, saying; This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left*, Isa 30. 21.

There were Thieves and Robbers before Christs coming, as there are also now: But, saith he, *The sheep did not hear them.*

And why did they not hear them, but because they were under the power of *shall come:* that absolute promise, that had that grace in it self to bestow upon them, as could make them able rightly to distinguish of voices. *My sheep hear my voice.* But how came they to hear it? why, to them it is given to know and to hear, and that distinguishingly, *Joh.* 10. 8, 16. *Chap.* 5. 25. *Eph.* 5. 14.

Further, the very plain Sentence of the Text makes provision against all these things; for, saith it, *All that the Father giveth me, shall come to* me; that is, shall not be stopped, or be allured to take up any where short of Me; nor shall they turn aside, to abide, with any besides Me.

Shall Come [*to me.*]

To me!] By these words there is further insinuated (though not expressed) a double cause of their coming to him.

First,

First, There is in Christ, a fulness of All-sufficiency of *that*, even of all *that* which is needfull to make us happy.

Secondly, Those that indeed come to him, do therefore come to him that they may receive it at his hand.

For the first of these, *There is in Christ a fulness of all Sufficiency of all that, even of all that which is needfull to make us happy.* Hence it is said, *For it pleased the Father, that in him should all fulness dwell.* And again, *Of his fullness, all we have received, and grace for grace*, Colos. 1. 19. Joh. 1. 16. It is also said of him, that his riches is unsearchable, *The unsearchable riches of Christ*, Ephes. 3. 8. Hear what he saith of himself, *Riches and honour are with Me, even durable riches and righteousness; my fruit is better than Gold, yea than fine Gold; and My revenue than Choice silver: I lead in the way of Righteousness, in the midst of the paths of Judgement, that I may cause them that love Me to inherit Substance. And I will fill their treasures*, Prov. 8. 18, 19, 20, 21.

This in general, but more particularly.

First, There is that *Light* in Christ, that is Sufficient to lead them out of, and from all that darkness, in the midst

of

of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the light of the world*, ſaith he; *he that followeth* me *ſhall not abide in darkneſs, but ſhall have the Light of Life*, Joh. 8. 12. Man by nature is in darkneſs, and walketh in darkneſs, and knows not whither he goes, for darkneſs hath blinded his eyes; neither can any thing but Jeſus Chriſt, lead men out of this darkneſs; Natural Conſcience cannot do it; the Ten Commandments, though in the heart of man, cannot do it: this prerogative belongs only to Jeſus Chriſt.

Secondly, There is that life in Chriſt, that is to be found no where elſe, *Joh.* 5. 40. Life as a principle in the Soul, by which it ſhall be acted and enabled to do that which through him is pleaſing to God. *He that believeth* in, or cometh, *to* me, ſaith he, as the Scriptures have ſaid, *out of his belly ſhall flow Rivers of Living Water*, Joh. 7. 38. Without this life a man is dead, whether he be bad, or whether he be good, that is good in his own, and other mens eſteem. There is no true and Eternal life, but what is in the *We* that ſpeaketh in the Text.

There

There is alſo life for thoſe, that come to him, to be had by faith in his fleſh, and blood. *He that eateth Me, even he ſhall live by Me*, Joh. 6. 57.

And this is a life againſt that Death, that comes by the guilt of ſin, and the curſe of the Law, under which all men are, and forever muſt be, unleſſe they eat the Me, that ſpeaks in the Text. *Whoſo findeth* Me, ſaith he, *findeth life*; deliverance from that everlaſting death, and deſtruction, that without Me he ſhall be devoured by, *Prov.* 8.

Nothing is more deſirable than life, to him that hath in himſelf the Sentence of Condemnation; and here only is life to be found. *This life*, to wit, Eternal life, *this life is in his Son.* That is, in him that ſaith in the Text, *All that the Father hath given* Me *ſhall come to* Me, 1 Joh. 5. 10.

Thirdly, The perſon ſpeaking in the Text, is he alone by whom poor ſinners have Admittance with, and Acceptance to the Father, becauſe of the Glory of his righteouſneſs, by and in which he preſenteth them amiable, and ſpotleſs in his ſight; neither is there any way beſides him, ſo to come to the Father; *I am the way*, ſayes he, *the truth, and the life*;

no

no man cometh to the Father but by Me, Joh. 14. 6. All other ways to God, are dead and damnable, the deſtroying Cherubins, ſtand with flaming ſwords turning every way to keep all others from his preſence, *(Gen.* 3. 24.) I ſay, all others but them that come by him.

I am the door, by Me, ſaith he, *if any man enter in, he ſhall be ſaved*, Joh. 10. 1, 2.

The perſon ſpeaking in the Text, is He, and only He, that can give ſtable, and everlaſting peace; therefore, ſaith he, *My peace I give unto you.* My peace, which is a peace with God, peace of Conſcience, and that of an everlaſting duration. My peace, peace that cannot be Matched, *not as the world gived give I unto you*; for the worlds peace is but Carnal, and Tranſitory; but mine is Divine and Eternal. Hence it is called, the peace of God, and *That* paſſeth all underſtanding.

Fourthly, The perſon ſpeaking in the Text, hath enough of all things truly Spiritually good, to ſatisfie the deſires of every longing Soul. *And Jeſus ſtood, and Cried, ſaying, If any man thirſt, let him come unto me, and drink.* And to him that is athirſt, I will give of the foun-

tain

tain of the water of life freely, *Joh.* 7. 37. *Rev.* 21. 6.

Fifthly, With the perſon ſpeaking in the Text, is power to perfect and defend, and deliver thoſe that come to him for ſafegard. *All power*, ſaith he, *in heaven, and earth, is given unto* Me, Mat. 28. 18.

Thus might I multiply inſtances of this nature in abundance. But

Secondly, they that in truth, do come to him, do therefore come to him, that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they alſo come for peace, they come that their Soul may be ſatisfied with Spiritual good, and that they may be protected by him againſt all Spiritual, and Eternal damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they alſo find, when come to him.

This is evident,

Firſt, From the plain declaration of thoſe that already are come to him. *Being Juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. by whom alſo we have acceſs with boldneſs into this grace, wherein we ſtand, and rejoyce*

joyce in hope of the glory of God, Rom. 5.

Secondly, 'Tis evident alſo, in that while they keep their eyes upon him, they never deſire to change him for another, or to add to themſelves, ſome other thing, together with him to make up their Spiritual Joy. *God forbid*, ſaid *Paul*, *that I ſhould Glory, ſave in the Croſs of our Lord Jeſus Chriſt.* Yea and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things; and do count them but dung, that I may win Chriſt, and be found in him; not having mine own Righteouſneſs, which is of the Law, but that which is thorough the faith of Chriſt, the righteouſneſs which is of God by faith, *Philipians* 3. 7, 8, 9.

Thirdly, 'Tis evident alſo by their earneſt deſires, that others might be made partakers of their bleſſedneſs. Brethren, ſaid *Paul*, my hearts deſire and prayer to God for *Iſrael* is, that they might be ſaved, that is, that way that he expected to be ſaved himſelf, as he ſaith alſo to the *Galatians*. *Brethren*, ſaith he, *I beſeech you, be as I am, for I am as ye are.* That is, I am a ſinner as you are; now I be-

I beſeech you ſeek for life, as I am ſeeking of it: as who ſhould ſay, For there is a ſufficiency in the Lord Jeſus both for me and you.

Fourthly, 'Tis evident alſo, by the Triumph that ſuch men make over all their enemies, both Bodily, and Ghoſtly: *Now, thanks be to God*, ſaid *Paul*, *who cauſeth us always to triumph in Jeſus* Chriſt. And who ſhall ſeparate us from the Love of Chriſt our Lord. And again, *O death where is thy ſting! O Grave, where is thy victory! The ſting of death is Sin, and the ſtrength of ſin, is the Law; but thanks be to God, who giveth us the victory thorow our Lord Jeſus Chriſt.* 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 55, 56.

Fifthly, 'Tis evident alſo, for that they are made, by the Glory of that which they have found in him, to ſuffer, and endure what the Devil and Hell it ſelf hath or could invent, as a means to ſeparate them from him. Again, *Who ſhall ſeparate us from the Love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or Sword (as it is written, for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter)? Nay, in all theſe things we are more than Conquerors, through him*

that

that loved us. For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus, Rom 8.

Shall come [to Me.] O the heart attracting glory that is in Jeſus Chriſt, (when he is diſcovered) to draw thoſe to him that are given to him of the Father. Therefore, thoſe that come of old rendered this, as the cauſe of their coming to him. *And we beheld his glory, as of the only begotten of the Father*, Joh. 1. 14. And the reaſon why others come not, but periſh in their ſins, is for want of a ſight of his glory. *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them that believe not, leſt the Glorious Light of the Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them*, 2 Cor. 4. 3. 4.

There is therefore heart-pulling glory in Jeſus Chriſt, which, when diſcovered, draws the man to him; wherefore, by, *ſhall-come to Me*, Chriſt may mean; when his glory is diſcovered, then they muſt come, then they *ſhall-come*

to

to Me. Therefore, as the True Comers come with Weeping and Relenting, as being ſenſible of their own Vileneſs; ſo again it is ſaid, *That the Ranſomed of the Lord ſhall return, and come to* Zion, *with Singing and Everlaſting Joy upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flye away:* That is, at the Sight of the Glory of that Grace, that ſhews it ſelf to them *now*, in the Face of our Lord Jeſus Chriſt, and in the Hopes that they *now* have of being with Him in the Heavenly Tabernacles. Therefore, it ſaith again; *With Gladneſs and Rejoycing ſhall they be brought; they ſhall enter into the King's Palace*, Iſa. 35. 10. *Chap.* 51. 11. Pſal. 45. 15.

There is therefore Heart-attracting Glory in the Lord Jeſus Chriſt; which, when diſcovered, ſubjects the Heart to the Word, and makes us Come to him.

'Tis ſaid of *Abraham, That when he dwelt in* Meſopotamia, *the God of Glory appeared unto him,* (Act. 7. 2.) *ſaying, Get thee out of thy Country.* And what then? why, away he went from his Houſe and Friends, and all the World could not ſtay him. Now, as the Pſal-

miſt ſayes, *Who is the King of Glory?* He answers, The Lord mighty in Battle: And who was that, but He that ſpoiled Principalities and Powers, when he did Hang upon the Tree, Tryumphing over them thereon? And who was that, but Jeſus Chriſt, even the Perſon ſpeaking in the Text? Therefore, he ſaid of *Abraham, He ſaw his Day*; Yea, ſaith he to the *Jews, Your Father* Abraham *rejoiced to ſee my Day; and he ſaw it, and was Glad,* Pſal. 24. 8. Col. 2. 14, 15. Jam. 1. 1. Joh. 8. 56.

Indeed, the Carnal Man ſayes (at leaſt) in his Heart, There is no Form or Comlineſs in Chriſt; and when he ſhall ſee him, there is no Beauty that he ſhould deſire him; *But he lies:* This he ſpeaks, as having never ſeen him. But they that ſtand in his Houſe, and looks upon him through the Glaſs of his Word, by the Help of his Holy Spirit, they will tell you other things. *But we,* ſay they, *all with open Face beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory,* 2 Cor. 3. 17, 18. They ſee Glory in his Perſon, Glory in his Undertakings, Glory in the Merit of his Blood, and Glory in the Perfection

ection of his Righteouſneſs; yea, Heart-affecting, Heart-changing Glory!

Indeed, his Glory is veiled, and cannot be ſeen, but as diſcovered by the Father (*Matth.* 11. 27.) It is veiled with Fleſh, with Meanneſs of Deſcent from the Fleſh, and with that Ignomy and Shame that attended him in the Fleſh; but they that can, in God's Light, ſee through theſe things, they ſhall ſee Glory in him; yea, ſuch Glory, as will draw, and pull their Hearts unto him.

Moſes was the Adopted Son of *Pharoah's* Daughter; and, for ought I know, had bin King at laſt, had he now conformed to the preſent Vanities that was there at Court; but he could not, he would not do it: Why? what was the matter? Why? he ſaw more in the worſt of Chriſt, (bear with the Expreſſion) than he ſaw in the beſt of all the Treaſures of the Land of *Egypt*. *He refuſed to be called the Son of* Pharaoh's *Daughter; chooſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon: Eſteeming the Reproach of Chriſt greater Riches, than the Treaſures in* E-

gypt; *for he had reſpect to the Recompence of Reward. He forſook* Egypt, *not fearing the Wrath of the King: But what emboldened him thus to do?* Why? he endured; for he had a Sight of the Perſon ſpeaking in the Text: *He endured, as ſeeing Him who is Inviſible.* But, I ſay, would a Sight of Jeſus have thus taken away *Moſes*'s Heart from a Crown, and a Kingdom, *&c.* had he not by that Sight ſeen more in Him, than was to be ſeen in them, *Heb.* 11. 24, 25, 26.

Therefore, when he ſaith, *Shall come to Me*, he means, They ſhall have a Diſcovery of the Glory of the Grace that is in Him; and the Beauty and Glory of *that* is of ſuch Vertue, that it conſtraineth, and forceth, with a Bleſſed Violency, the Hearts of thoſe that are given to Him.

Moſes, of whom we ſpake before, was *no Child*, when he was thus taken with the Beauteous Glory of this Lord: He was *Forty Years old*, and ſo conſequently was able, being a Man of that Wiſdom and Opportunity as he was, to make the beſt Judgement of the Things, and of the Goodneſs of them that was before him in the Land of *Egypt.*

gypt. But he, even he it was, that set that low Esteem upon the Glory of *Egypt*, as to count it not worth the medling with, when he had a Sight of this Lord Jesus Christ. This wicked World thinks, that the Fancies of a Heaven, and a Happiness hereafter, may serve well enough to take the Heart of such, as either have not the Worlds good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of our Lord Jesus, and have left All to follow Him: As *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Isaac*; *Jacob*, *Moses*, *Samuel*, *David*, *Solomon*; and who not, that had either Wit or Grace to favour Heavenly things? Indeed, none can stand off from Him, nor any longer out against Him, to whom he Reveals the Glory of his Grace.

And him that cometh to Me, I will in no wise cast out.]

By these Words, our Lord *Jesus* doth set forth (yet more amply) the great

Goodneſs of his Nature towards the Coming Sinner. Before he ſaid, They *Shall come*; and here he declareth, *That with Heart and Affections he will receive them.* But by the way, let me ſpeak one Word or two, to the Conditionality of this Promiſe, with which now I have to do. *And him that cometh to Me, I will not caſt out:* Where it is evident (may ſome ſay), That *Chriſt's* Receiving us to Mercy, depends upon our Coming; and ſo our Salvation by *Chriſt* is Conditional: If we Come, we ſhall be Received; if not, we ſhall not: for that is fully intimated by the Words. The Promiſe of Reception is only to him that Cometh: *And him that cometh.* I Anſwer; That the Coming in theſe Words mentioned, as a Condition of being Received to Life, is, that which is promiſed, yea, concluded to be effected in us by the Promiſe going before. In thoſe latter Words, Coming to *Chriſt* is implicitly required of us; and in the Words before, that Grace is poſitively promiſed to us. It is, as if he ſhould ſay; All that the Father giveth Me, ſhall come to Heaven; and him that cometh to Heaven, I will in no wiſe caſt out thence.

thence. We come to *Chriſt*, becauſe it is ſaid, We *Shall come*; becauſe it is given to us *to Come*: So that, the Condition which is expreſſed by *Chriſt* in theſe later Words, is abſolutely promiſed in the Words before. And indeed, the Coming here intended, is nothing elſe but the Effect of, *Shall come to Me.*

And him that cometh.]

To ſpeak to theſe Words,

1. In general.
2. More particularly.

In general: They ſuggeſt unto us theſe four Things:

Firſt, That *Jeſus Chriſt* doth build upon it; that ſince the Father *gave* his People to him, they ſhall be enabled to *Come* unto him. *And him that cometh:* As who ſhould ſay; I know, that ſince they are *Given* to Me, they ſhall be enabled to *Come* unto Me. He ſaith not, If *they come*, or I ſuppoſe they will Come; but, *And him that cometh.* By theſe Words therefore he ſhews us, that he addreſſeth himſelf to the Receiving of them whom the Father gave to him, to ſave them: By

which, as I ſaid, he concludeth or buildeth upon it, that they ſhall indeed Come to Him.

Secondly, Chriſt alſo ſuggeſteth by theſe Words, That he very well knoweth who are given to him; not by their Coming to him, but by their being Given to him. *All that the Father giveth Me, ſhall come to Me: And him that cometh,* &c. This *Him* he knoweth to be one of them, that the Father hath Given him; and therefore, he Receiveth him, even becauſe the Father hath Given him to Him. *I know my Sheep,* ſaith he: Not only thoſe, that already have Knowledge of him; but thoſe too, that yet are ignorant of him. *Other Sheep have I* (ſaid he) *which are not of this Fold:* Not of the *Jewiſh-Church*; but thoſe that lie in their Sins, even the Rude and Barbarous *Gentiles.* Therefore, when *Paul* was afraid to ſtay at *Corinth,* from a Suppoſition, that ſome Miſchief might befal him there: *Be not afraid* (ſaid the Lord *Jeſus* to him) *but ſpeak; and hold not thy peace, for I have much People in this City,* Joh. 10. 16. Act. 18. 9, 10. The People that the Lord here ſpeaks of, were not at this time accounted His, by reaſon of

a Work of Converſion that already had paſſed upon them; but by Vertue of the Gift of the Father, for he had given them unto him: Therefore, was *Paul* to ſtay here, to ſpeak the Word of the Lord to them; that by his Speaking, the Holy-Ghoſt might effectually work out their Souls, to the cauſing them to Come; who was alſo ready with Heart and Soul, to receive them.

Thirdly, *Chriſt* by theſe Words alſo ſuggeſteth, That no more came unto Him, than indeed was given him of the Father: For the *Him* in this place, is one of the *All*, that by *Chriſt*, was mentioned before. All *that the Father giveth Me, ſhall come to Me*; and *every* Him, of that All, I will in no wiſe caſt out. This the Apoſtle inſinuateth, where he ſaith; *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of* Chriſt: *Till we* All *come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Meaſure of the Stature*

Stature of the Fulneſs of Chriſt, *Epheſ.* 4. 11, 12, 13.

Mark, As in the Text, ſo here, he ſpeaketh of *All*; *Untill we* All *come. We All!* All who? Doubtleſs, *All* that the Father giveth to *Chriſt.* This is further inſinuated, becauſe he calleth *this* All, The *Body* of Chriſt, the Meaſure of the Stature of the Fulneſs of *Chriſt:* By which he means, the Univerſal Number given, to wit, The true Elect Church; which is ſaid to be his Body and Fulneſs, *Epheſ.* 1. 22, 23.

Fourthly, And *Chriſt Jeſus* by theſe Words further ſuggeſteth, That he is well content with this Gift of the Father to him. All *that the Father giveth Me, ſhall come to Me; and him that cometh to Me, I will in no wiſe caſt out.* I will heartily, willingly, and with great Content of Mind receive him. They ſhew us alſo, that *Chriſt*'s Love in Receiving, is as large as his Father's Love in Giving, and no larger. Hence he thanks him for his Gift; and alſo thanks him for hiding of Him, and his Things, from the reſt of the Wicked, *Mat.* 11. 25. *Luk.* 10, 21.

But, *Secondly*, and more particularly. *And*

And [*him*] *that cometh.* *And* [*him*!] This word *Him*; By it, *Chriſt* looketh back to the Gift of the Father; not only in the Lump, and whole of the Gift, but to every *Him* of that Lump. As who ſhould ſay; I do not only accept of the Gift of my Father in the General, but have a ſpecial Regard to every of them in Particular; and will ſecure not only ſome, or the greateſt part; but *Every Him*, every Duſt: Not an Hooff of all ſhall be loſt, or left behind. And indeed, in this he conſenteth to his Father's Will; which is, That of All that he hath given him, he ſhould loſe Nothing, *Joh.* 6. 39.

And him.] *Chriſt Jeſus* alſo, by his thus dividing the Gift of his Father into *Hims*; and by his ſpeaking of them in the *Singular Number*, ſhews, what a particular Work ſhall be wrought in each one, at the time appointed of the Father. *And it ſhall come to paſs in that Day*, ſaith the Prophet, *that the Lord ſhall beat off from the Channel of the River, to the Stream of* Egypt; *and ye ſhall be gathered one by one, O ye Children of* Iſrael, *Iſa.* 27. 12. He ſhews alſo hereby, That no Lineage, Kindred, or Relation, can at all be profited by a-

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ny Outward or Carnal Union, with the Perſon that the Father hath given to *Chriſt*. 'Tis only *Him*, the Given *Him*, the Coming *Him*, that he intends abſolutely to ſecure.

And him.] There are divers ſorts of Perſons, that the Father hath given to *Jeſus Chriſt*: They are not all of one Rank, of one Quality. Some are High, ſome Low; ſome are Wiſe, ſome Fools; ſome are more Civil, and Complying with the Law; ſome more Profane, and averſe to Him, and his Goſpel. Now, ſince thoſe that are given to him, are in ſome ſenſe ſo divers; and again, ſince he yet ſaith, *And* Him *that cometh*, &c. He by that doth give us to underſtand, that he is not, as Men, for picking and chooſing, to take a Beſt, and leave a Worſt; but he is for *Him*, that the Father hath given him; and that cometh to him. *He will not alter nor change it; a Good for a Bad, or a Bad for a Good*, Levit. 27. 9, 10.

There is many a ſad Wretch given by the Father to *Jeſus Chriſt*; but not one of them all is deſpiſed, or ſlighted by him.

It is ſaid of thoſe that the Father hath given to *Chriſt*, That they have done worſe than the Heathen; That they were Murderers, Thieves, Drunkards, Unclean Perſons, and what not? But he has Received them, Waſhed them, and Saved them. A fit Emblem of this Sort, is that wretched Inſtance mentioned in the Sixteenth of *Ezekiel*, that was caſt out in a Stincking Condition, to the loathing of its Perſon in the day that it was Born: A Creature in ſuch a wretched Condition, that no Eye pittied, to do any of the Things there mentioned unto it, or to have Compaſſion upon it: No Eye, but his that ſpeaketh in the Text.

And Him.] Let him be as red as Blood, let him be as red as Crimſon: Some men are blood-Red ſinners, Crimſon ſinners, Sinners of a double die; dipt, and dipt again before they come to Jeſus Chriſt. Art thou that readeſt theſe Lines, ſuch an one? ſpeak out man, Art thou ſuch an one? and art thou now coming to Jeſus Chriſt for the Mercy of Juſtification, that thou mighteſt be made white in his Blood, and be covevered with his Righteouſneſs? Fear not; for as much as this thy coming betoke-

neth

neth, that thou art of the number of them, that the Father hath given to Christ; for he will in no wise cast thee out. *Come now*, saith Christ, *and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be as Red as Crimson, they shall be as wooll.* Isa. 1, 18.

And him] There was many a strange *him* came to Jesus Christ, in the days of his flesh; but he received them all, without turning any away. *Speaking unto them of the Kingdom of God, and Healing such as had need of healing*, Luk. 9. 11. Chap. 4. 40. These words *And him*, are therefore words to be wondered at: That not one of them, who by vertue of the Fathers gift, and drawing, are coming to Jesus Christ; I say, that not one of them, what ever they have been, what ever they have done, should be rejected, or set by, But admitted to a share in his saving grace. 'Tis said in *Luke*, that the people *wondred at the gracious words that proceeded out of his mouth*, Luk. 4. 22. Now, this is one of his gracious words; these words are like drops of honey, as it is said; *Pleasant words are as an honey-Comb, sweet to the Soul, and health*

to the bones. Theſe are gracious words indeed, even as full as a faithful, and a merciful High Prieſt could ſpeak them. *Luther* ſaith, *When Chriſt ſpeaketh, he hath a mouth as wide as Heaven and Earth:* That is, to ſpeak fully to the incouragement of every ſinfull *him*, that is coming to Jeſus Chriſt. And that his word is certain, hear how himſelf confines it: *Heaven and Earth*, ſaith he, *ſhall paſs away; but my word ſhall not paſs away*, Iſa. 62. 1. Mat. 24. 35.

It is alſo confirmed by the teſtimony of the Four Evangeliſts, who gave faithful relation of his loving reception of all Sorts of coming ſinners, whether they were publicans, harlots, thieves poſſeſſed of Devils, Bedlams, and what not? *Luk.* 19, 1, 2, 3, 4, 5, 6, 7, 8. *Mat.* 21. 21. *Luk.* 15. Chap. *and* Chap. 23. 41, 42. *Mark.* 19. 9. Chap. 5. 1, 2, 3, to 9.

This then ſhews us,

First, *The greatneſs of the merits of Chriſt.*

Secondly, *The willingneſs of his heart to impute them for Life to the great, if coming, ſinners.*

First, This ſhews us the greatneſs of the Merits of Chriſt; for it muſt not be ſuppoſed, that his words are bigger than his worthyneſs. He is Strong to execute

execute his word; he can *Do*, as well as *Speak*. *He can do exceeding abundantly more than we ask or think*, even to the uttermoſt, and out ſide of his word, (*Epheſ.* 3. 20.)

Now then, ſince he concludeth Any Coming-Him: it muſt be concluded, that he can ſave to the uttermoſt Sin, Any coming-Him.

He ſpeaketh in Righteouſneſs, in very faithfulneſs, when he began to build this bleſſed Goſpel Fabrick, the Text: It was for that, he had firſt ſat down, and counted the coſt; and for that he knew he was able to finiſh it. What Lord, Any *him*! Any *him*, that *cometh* to thee! This is a Chriſt *worth* looking after, this is a Chriſt *worth* coming to.

This then, ſhould learn us diligently to conſider the Natural force of every word of God: and to judge of Chriſt's ability to ſave; not by our ſins, or by our ſhallow apprehenſions of his Grace; but by his word, which is the true meaſure of Grace.

And if we do not judge thus, we ſhall diſhonor his Grace, loſe the benefit of his word, and needleſly fright our ſelves into many Diſcouragements, though

though coming to Jesus Christ. *Him*, *any* him that cometh, hath from this word of Christ, to feed himself with hopes of Salvation. As thou art therefore coming, O thou coming sinner, Judge thou, whether Christ can savethee, by the true Sense of his words? Judge, coming sinner, of the Efficacy of his Blood, of the perfection of his Righteousness, and of the prevailancy of his intercession, by his word. *And him*, saith he, *that cometh to me, I will in no wise cast out.* In *no wise*, that is, for no Sin: Judge therefore by his word, how able he is to save thee? It is said of Gods Sayings to the Children of *Israel*; *There failed not ought of any good thing, which the Lord had spoken to the house of* Israel; *all came to pass.* And again; *Not one thing hath failed of, of all the good things which the Lord your God, spoke concerning you all are come to pass unto you; and not one thing hath failed thereof,* Josh. 21. 45. Chap. 23. 14.

Coming sinner, what promise thou findest in the word of Christ, strain it whether thou canst, so thou dost not corrupt it, and his Blood and Merits will answer all, what the word saith, or any true Consequence that is drawn

there-from, that we may boldly venture upon; As here in the Text, he ſaith; *And* **Him** *that cometh*; indefinitetively; without the leaſt intimation of the rejection of any, though never ſo great, if he be a coming-ſinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in theſe words: neither ſhall it injure Chriſt at all, if, as *Benhadad's* Servants *ſerved Ahab*, thou ſhalt catch him at his word. *Now*, ſaith the Text, *The Men did diligently obſerve whether any thing would come from him*; to wit, any word of grace; *and did haſtily catch it*: And it happened, that *Ahab* called *Benhadad*, his *brother*. The men replyed therefore, *Thy brother Benhadad?* catching him at his word, 1 *King* 20. 33. Sinner, coming ſinner, ſerve Jeſus Chriſt thus, and he will take it kindly at thy hands. When he in his argument called the *Canaanitiſh* woman, Dog, ſhe catcht him at it, and ſaid; *Truth Lord, yet the Dogs eat of the Crumbs that fall from their Maſters Table.* I ſay, ſhe catcht him thus in his words, and he took it kindly; ſaying, *O woman, great is thy faith! be it unto thee even as thou wilt*, Mat. 15. 26. Catch him, coming ſinner, catch him.

Secondly,

Secondly, The other thing that I told you, is shewed us from these words, is this; *The willingness of Christ's heart to impute his merits for Life to the great, if coming, sinner. And him that cometh to me, I will in no wise cast out.*

The awakned coming sinner, doth not so easily question the power of Christ, as his willingness to save him. *Lord, if thou wilt, thou canst*, said one, *Mar.* 1. 40. He did not put the If upon his power, but upon his will: he concluded, he *could*; but he was not as fully of perswasion, that he *would*. But we have the same ground to believe, he *will*, as we have to believe he *can*; and indeed, ground for both, is the Word of God. If he was not willing, why did he promise? why did he say, he would receive the coming sinner? *Jacob* took him there; *Thou saidst*, says he, *I will surely do thee Good*, Gen. 32. 12. For, from this promise he concluded, that it followed in reason, *He must be willing*.

The Text also gives some ground for us, to draw the same conclusion. *And him that cometh to me, I* will *in no wise cast out*. Here is his willingness asserted, as well as his power suggested. It is worth your observation, that *A-*

braham's Faith conſidered rather his power, than his willingneſs; that is, he drew this Concluſion, *I ſhall have a Child*, from the Power that was in God to fulfill the Promiſe to him: for he concluded, he was willing give him one, elſe he would not have promiſed one. *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God; being fully perſwaded, that what he had promiſed, he was* able *to perform*, Rom. 4. 20, 21. But was not his faith *exerciſed*, or tryed, about his willingneſs too? No, there was no ſhew of reaſon for that, becauſe he had promiſed it; indeed, had he not promiſed it, he might Lawfully have doubted it; but ſince he had promiſed it, there was left no ground at all for doubting; becauſe his willingneſs to give a Son, was demonſtrated in his promiſing him a Son. Theſe words therefore, are ſufficient ground to incourage any coming ſinner, that Chriſt is willing to his power, to receive him; and ſince he hath *power* alſo to do what he *will*, there is no ground at all left to the coming ſinner, any more to doubt; but to come in full hope of acceptance, and of being received unto grace

grace and mercy. *And him that* [*cometh.*] He saith not, And him that is **Come**; but, and him that **Cometh**; that is, and him, whose heart *begins* to move after me, who is *leaving* all for my sake; *him*, who is looking out, who is on his Journey to me. We must therefore distinguish betwixt *coming*, and being *come* to Jesus Christ. He that is *come* to him, has attained of him more sensibly, what he felt before he wanted; than he has, that but yet is *coming* to him.

A Man that is *come* to Christ, hath the advantage of him that is but *coming* to him; and that in seven things.

First, He that is *come* to Christ, is nearer to him, than he that is but *coming* to him; for he that is *but* coming to him, is yet, in some sense, at a distance from him; as it is said of the coming prodigal; *And while he was yet a great way off*, *Luk.* 15. Now, he that is nearer to him, hath the best sight of him; and so, is able to make the best Judgement of his wonderful grace & beauty, as God saith; *Let them come near, then let them speak.* And as the Apostle *John* saith; *And we have seen, and do testifie, that God sent his Son to be the Saviour of the world*, Isa. 41. 1. 1 Joh. 4. 14. He

that is not yet come, though he is *a-coming*, is not fit. not being indeed capable, to make that Judgement of the worth and glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it.

Secondly, He that is *come* to Christ, has the advantage of him that is but *coming*, in that he is eased of his burden; for he that is but coming, is not, *Mat.* 11. 28. He that is *come*, has cast his burden upon the Lord; by Faith he hath seen himself released thereof: but he that is but *coming*, hath it yet, as to sense, and feeling, upon his own shoulders. *Come unto me, all ye that Labor, and are heavy Laden*, implies, that their burden, though they are coming, is yet upon them; and so will be, till indeed they are *come* to him.

Thirdly, He that is *come* to Christ, has the advantage of him that is but *coming*: in this also, namely; He hath drank of the Sweet, and Soul-refreshing Water of Life; but he that is but *coming*, hath not: *If any man thirst, let him* Come *unto me and drink*.

Mark, he must Come to him, before he drinks; according to that of the Prophet: *Ho every one that thirsteth*,

Come

Come *ye to the Waters.* He drinketh not as he cometh, but when he is *come* to the Waters, *Job.* 7. 37. *Isa.* 45. 1.

Fourthly, He that is *come* to Christ, hath the advantage of him, that as yet is but coming: in this also, to wit, He is not so terrified with the noise, and, as I may call it, *Hue and Cry*; which the Avenger of blood makes at the heels of him, that yet, is but coming to him. When the Slayer was upon his flight to the City of his refuge, he had the noise or fear of the Avenger of blood at his heels; but when he was come to the City, and was entred there-into, that noise ceased: Even so it is with him, that is but coming to Jesus Christ; he heareth many a dreadful Sound in his ears; sounds of death and damnation; which he that is *come,* is at present freed from. Therefore he saith; Come, *and I will give you rest:* And so he saith again; *We* that have believed, do enter into rest, as he said, *&c.* Now the believing there intended, is a believing on Christ; as *come* unto him for rest, is only found in him, by them that are Come to him.

Fifthly, He therefore that is *come* to Christ, is not so subject to those dejections, and castings down, by reason

of the rage and assaults of the evil one; as is the man, that is but coming to Jesus Christ (tho he has Temptations too.) [*And while he was yet a coming, the Devil threw him down, and Tore him*, Luk. 9. 42.] For he has, though Satan still Roareth upon him, those experimental comforts, and refreshments (to wit) in his treasury, to present himself with, in times of Temptation and Conflict; which he that is but *coming*, has not.

Sixthly, He that is *come* to Christ, has the advantage of him that is but coming to him: in this also, to wit, He hath upon him the Wedding Garment, *&c.* But he that is *coming*, has not. The *Prodigal*, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty belly: but when he was *come*, the best Robe is brought out; also, the Gold Ring, and the shooes; yea, they are put upon him, to his great rejoycing. The fatted Calf was killed for him; the musick was struck up, to make him merry: and thus also the Father himself Sang of him; *This my Son was dead, and is alive again; was lost, and is found*, Luk. 15. 18, 19, 20, 21, 22, 23, 24.

Seventhly, In a word, he that is *come* to Christ,

Christ, his groans, and tears, his doubts, and fears, are turned into Songs and Praises; for that he hath now received the atonement, and the earnest of his inheritance: But he that is but yet a *coming*, hath not those Praises, nor Songs of deliverance with him; nor has he as yet, received the atonement, and earnest of his Inheritance, which is, the Sealing testimony of the Holy Ghost, through the sprinkling of the Blood of Christ upon his Conscience; for he is not come: *Rom.* 5. 11. *Ephes.* 1. 13. *Heb.* 12. 22, 23, 24.

And him that [*Cometh*]

There is further to be gathered from this word [*Cometh*,] these following particulars.

First, That *Jesus Christ* hath his Eye upon, and takes notice of the First Moving of the Heart of a Sinner after himself: Coming-Sinner, thou canst not move with Desires after *Christ*, but he sees the Working of those Desires in thy Heart. *All my Desires*, said *David*, *are before thee, and my Groanings are not hid from thee*, Psal. 38. 9. This he spake, as he was coming (after he had back-sliden) to the Lord *Jesus Christ*. 'Tis said of the Prodigal, *That while he was yet a great way off, his Father saw him*,

him, had his Eye upon him, and upon the going out of his Heart after him, *Luk.* 15. 20.

When *Nathaniel* was *come* to *Jeſus Chriſt*, the Lord ſaid unto them that ſtood before him; *Behold, an* Iſraelite *indeed, in whom there is no Guile.* But *Nathaniel* anſwered him, *Whence knoweſt thou me. Jeſus* anſwered, *Before that* Philip *called thee, when thou waſt under the Fig-Tree, I ſaw thee.* There, I ſuppoſe, *Nathaniel* was pouring out of his Soul to God for Mercy, or that he would give him good Underſtanding about the *Meſſias* to come: And *Jeſus* ſaw all the Workings of his honeſt Heart at that time, *Joh.* 1. 47, 48.

Zacheus alſo had ſome ſecret Movings of Heart, ſuch as they was, towards *Jeſus Chriſt*; when he ran before, and climbed up the Tree to ſee him; and the Lord *Jeſus Chriſt* had his Eye upon him: Therefore, when he was come to the Place, he looked up to him, bids him *come* down; *For to Day* (ſaid he) *I muſt abide at thy Houſe:* To wit, in order to the further Compleating the Work of Grace in his Soul, *Luk.* 19. 1, 2, 3, 4, 5, 6, 7, 8. Remember this, Coming-Sinner!

Secondly,

Secondly, As *Jesus Christ* has his Eye upon; so he hath his Heart open, to receive the Coming Sinner. This is verified by the Text: *And him that cometh to Me, I will in no wise cast out.* This is also discovered by his preparing of the Way, in his making of it Easie (as may be) to the Coming-Sinner; which Preparation is manifest by them Blessed Words, *I will in no wise cast out:* Of which, more when we come to the Place. And while he was yet a great way off, his Father saw him, *and had Compassion on him; and ran, and fell on his Neck, and kissed him* (Luk. 15. 20.) All these Expressions do strongly prove, that the Heart of Christ is open to receive the Comming-Sinner.

Thirdly, As Jesus Christ has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his Heart from receiving the Coming-Sinner. No Sins of the Coming-Sinner, nor the Length of the Time that he hath abode in them, shall by any Means prevail with Jesus Christ to reject him. Coming-Sinner, thou art coming to a loving Lord Jesus!

Fourthly,

Fourthly, These Words therefore are dropt from his Blessed Mouth, on purpose, that the Coming Sinner might take Encouragement to continue on his Journey, until he be come indeed to Jesus Christ. It was doubtless, a great Encouragement to Blind *Bartlimeus*, that Jesus Christ stood still, and called him, when he was crying; *Jesus, thou Son of* David, *have Mercy on me:* Therefore, 'tis said, He cast away his Garment, *Rose up, and* **Came** *to Jesus*, Mark 10. 46, *&c.* Now, if a Call to *come* hath such Encouragement in it, what is a Promise of Receiving such, but an Encouragement much more? And observe it, though he had a Call to *come*, yet not having a Promise, his Faith was forced to work upon a meer Consequence: Saying, He calls me; and surely, since he calls me, he will grant me my Desire. Ah! but Coming-Sinner, thou hast no need to go so far about, as to draw (in this Matter) Consequences; because thou hast plain Promises: *And him that cometh to me, I will in no wise cast out.* Here is full, plain; yea, what Encouragement one can desire: For, suppose thou was admitted to make a Promise thy self, and

Christ

Christ should attest, that he would fulfil it upon the Sinner, that cometh to him; Couldest thou make a better Promise? Couldest thou invent a more full, free, or larger Promise? A Promise, that looks at the first Moving of the Heart after Jesus Christ! A Promise, that declares, yea, that ingageth Christ Jesus to open his Heart, to receive the Coming-Sinner: Yea, further; A Promise, that Demonstrateth that the Lord Jesus is resolved freely to receive, & will in no wise cast out, nor means to reject the Soul of the Coming sinner. For all this lieth fully in this Promise, and doth naturally flow there-from. Here thou needest not make use of far-fetcht Consequences, nor strain thy Wits, to force encouraging Arguments from the Text. Comming-Sinner, the Words are plain; *And him that cometh to Me, I will in no wise cast out.*

And Him *that* [*Cometh.*]

There are two Sorts of sinners that are coming to Jesus Christ.

First, *Him that hath never, while of late, at all, began to come.*

Se-

Secondly, *Him that came formerly, and after that went back; but hath ſince bethought himſelf, and is now coming again.*

Both theſe ſorts of ſinners are intended by the Him in the Text, as is evident; becauſe, Both are now the coming Sinners.

And Him *that cometh*, &c.

For the firſt of theſe; the ſinner that hath never, while of late, began to come, his way is more eaſie: I do not ſay, more plain, and open, to come to Chriſt, than is the other, (thoſe laſt not having the Clog of a guilty Conſcience, for the ſin of Back-ſliding hanging at their Heels.) But all the incouragement of the Goſpel, (with what invitations are therein contained) to coming ſinners, are as *free*, and as *open* to the one as to the other; ſo that they may with the *ſame* freedom and liberty, as from the word, both alike claim intereſt in the promiſe. *All things are ready*: All things, for the coming back-ſliders, as well as for the others: *Come to the Wedding*: *And let him that is a thirſt, come*, Mat. 22. 1, 2, 3, 4. Revel. 22. 17.

But

But having ſpoken to the firſt of theſe already, I ſhall here paſs it by; and ſhall ſpeak a word or two to him that is coming, after back-ſliding, to Jeſus Chriſt for life.

Thy way, O thou ſinner of a double dye, thy way is *open* to come to Jeſus Chriſt: I mean, *thee* whoſe heart, after long back-ſliding, doth think of turning to him again. Thy way, I ſay, is open to him, as is the way of the other ſorts of Comers; as appears by what follows.

Firſt, *Becauſe the Text makes no Exception againſt thee*; it doth not ſay, And *any* him; **But**, a back-ſlider; *any him*, **But** *him*: The Text doth not thus object, but indifinitively openeth wide its *Golden Arms*, to every coming ſoul, without the leaſt Exception. Therefore thou maiſt come.

Secondly, Nay, the Text is ſo far from excepting againſt thy coming, that it ſtrongly ſuggeſteth, that thou art one of the ſouls intended, O thou coming back-ſlider: Elſe, what need that Clauſe. have been ſo inſerted, *I will in no wiſe caſt out*: No, as who ſhould ſay, though thoſe that come now, are ſuch as have formerly back-ſliden, I will in

No

No wise cast a way the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners; nor yet the Back-slider neither.

Thirdly, That the Back-slider is intended, is evident,

First, For that he is sent to *By Name*: *Go, tell his Disciples, and Peter*, Mark 16. 7. But *Peter* was a Godly Man: True; but he was also a Back-slider: yea, a desperate Back-slider. He had Denyed his Master once, twice, thrice; Cursing and Swearing, that he knew him not. If this was not Back-sliding; if this was not an High and Eminent Back-sliding; yea, a higher Back-sliding than thou art capable of, I have thought amiss.

Again, When *David* had back-sliden, and had committed Adultery and Murder in his Back-sliding, he must be sent to by *Name*. *And*, saith the Text, *the Lord sent* Nathan *to* David. And he sent him to tell him, after he had brought him to unfeigned Acknowledgment of his Fact; *The Lord hath also put away, or forgiven Thy Sin*, 2 Sam. 12. 1.

This Man also was far gone; He took a Man's Wife, and Kill'd her Husband; and endeavoured to cover all with

with wicked diſſimulation he did this, I ſay, after God had exalted him, and ſhewed him great favor, wherefore his Tranſgreſſion was greatned alſo by the Prophet with mighty aggravations: yet, he was accepted, and that with gladneſs, at the firſt ſtep he took in this returning to Chriſt; for the firſt ſtep of the back-ſliders return, is to ſay ſenſibly, and unfeignedly, *I have ſinned:* But he had no ſooner ſaid this, but a pardon was produced, yea thruſt into his boſom. *And Nathan ſaid unto* David, *the Lord hath alſo put away* Thy *ſin.*

Secondly, As the perſon of the back-ſlider is mentioned by Name, ſo alſo is his Sin, that if poſſible thy Objections againſt thy returning to Chriſt, may be taken out of thy way. I ſay it is mentioned, and mixed as mentioned with words of grace and favor. *I will heal their backſliding,* and love them freely, (*Hoſ.* 14, 4.) What ſayeſt thou now back-ſlider!

Thirdly, Nay further, thou art not only mentioned by *name,* and thy *ſin* by the *nature* of it, but thou thy ſelf who art a *returning back-ſlider,* put

First, Among Gods **Israel**. *Return O back-sliding* Israel, *saith the Lord, and I will not cause mine anger to fall upon you: For I am mercifull, saith the Lord, and will not keep anger for ever*, Jer. 3. 12.

Secondly, Thou art put among his **Children**, among his Children to whom he is *married*. Turn O back-sliding Children, for I am married unto you, *vers.* 14.

Thirdly, Yea after all this, as if his heart was so full of Grace for them, that he was pressed untill he had uttered it before them, he adds, *Return ye back-sliding Children, and I will heal your back-slidings.*

Fourthly, Nay further, the Lord hath considered, that the *shame* of thy *sin* hath stopped thy mouth, and made thee almost a prayer-less man; and therefore he saith unto thee, *Take with you words, and turn unto the Lord, and say unto him, take away all iniquity and receive us graciously*: See his grace! that himself should put words of incouragement into the heart of a back-slider: As he saith in another place, *I taught* Ephraim *to go, taking him by the Arms. This* is teaching him to go indeed, to put words into his mouth, to hold him up

up by the Arms, by the Chin, as we say, *Hos.* 14. 1, 2, 3, 4. *Chap.* 11. 3. From what hath been said I conclude, even as I said before, that the **Him** in the Text, *And him that cometh*, includeth both these sorts of Sinners, and therefore both should freely come.

Question, *But where doth Jesus Christ, in all the words of the New-Testament, Expresly speak to a returning back-slider with words of Grace and Peace? For what you have urged as yet, from the New Testament, is nothing but Consequences drawn from this* **Text.** *Indeed it is a full* Text *for carnal ignorant sinners that come, but to me who am a back-slider it yeeldeth but little relief.*

Answ. First, How! but little incouragement from the Text, when it saith, *I will in no wise cast out?* What more could have been said? what is here omitted that might have been inserted, to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very promise; *I will in* **no wise** *cast out*: I will for nothing, by no means, upon no account, how-

ever they have ſinned, however they have back-ſliden, however they have provoked, caſt out the coming ſinner. But,

Secondly, *Thou ſayſt, where doth Jeſus Chriſt in all the words of the New-Teſtament, ſpeak to a returning back-ſlider with words of Grace and Peace?* that is, under the name of a back-ſlider.

Anſw. Where there is ſuch plenty of examples in receiving back-ſliders, there is the leſs need of Expreſs words to that intent; one promiſe, as the Text is, with thoſe Examples that are annexed, are inſtead of many promiſes. And beſides, I reckon that the Act of receiving, is of as much, if not of more incouragement, than is a bare promiſe to receive; for receiving is as promiſe, and the fulfilling of it too: So that in the *Old* Teſtament thou haſt the promiſe, and in the *New*, the fulfilling of it: and that in divers examples.

1 In *Peter*. *Peter* denyed his Maſter, once, twice, thrice, and that with an open oath; yet Chriſt receives him again without any the leaſt heſitation or ſtick. Yea he ſlips, ſtumbles, falls again, in down right Diſſimulation, and that to

the

the hurt and fall of many others; but neither of this doth Chriſt make a bar to his Salvation, but receives him again at his return, as if he knew nothing of the fault, *Gal.* 2.

Secondly, The reſt of the diſciples, even all of them, backſlide and leave the Lord Jeſus in his greateſt ſtraights: *Then all the Diſciples forſook him and fled, they returned*, (as he had fore-told) *every one to his own, and left him alone*; but this alſo, he paſſes over as a very light matter; not that it was ſo indeed, in it ſelf, but the abundance of grace that was in him did lightly *role* it away; for after his Reſurrection, when at firſt he appeared unto them, he gives them not the leaſt check for their perfidious dealing with them, but ſalutes them with words of Grace, ſaying; *All hail, be not afraid, Peace be to you*; *All Power in Heaven and Earth is given unto me.* True, he rebuked them for their unbelief, for the which thou alſo deſerveſt the ſame; for, 'tis unbelief that alone puts Chriſt and his benefits from us, *Mat.* 26. 56. *Joh.* 16. 32. *Mat.* 28. 9, 10, 18. *Luk.* 24. 36. *Mar.* 16. 14.

Thirdly, The man that after a large profeſſion, lay with his Fathers Wife,

committed a high Tranſgreſſion, even ſuch an one, that at that day was not heard of, no, not among the Gentiles. Wherefore this was a deſperate backſliding; yet at his return, he was received, and accepted again to Mercy, 1 *Cor.* 5. 1, 2. 2 *Cor.* 2. 6, 7, 8.

Fourthly, The Thief that ſtole, was bid to ſteal no more; not at all doubting but that Chriſt was ready to forgive him this Act of backſliding, *Epheſ.* 4. 28.

Now all theſe are Examples, particular inſtances of Chriſts readineſs to receive the Backſliders to Mercy; and obſerve it, examples and proofs that he *hath* done ſo, are to our unbelieving hearts, ſtronger incouragements, than bare Promiſes, that ſo he *will* do. But again, the Lord Jeſus hath added to thoſe for the incouragement of returning Backſliders, to come to him,

Firſt, *A Call to come*, and he will receive them, *Revel.* 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. *Chap.* 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore, New Teſtament Backſliders have incouragement to come.

Secondly, A Declaration of readineſs to receive them that Come, as here in the Text, and in many other places is plain:

There-

Therefore, *Set thee up these Marks, make thee these high heaps* (of the golden Grace of the Gospel,) *set thine heart towards the high-way, even the way that thou wentest* (when thou didst backslide) *turn again, O Virgin of Israel; turn again to these thy Cities*, Jer. 31. 21.

And him that [*Cometh.*] He saith not, And *him* that talketh, that professeth, that maketh a shew, a noise, or the like, but *him that Cometh.* Christ will take leave to judge, who, among the many that make a Noise, they be that indeed are *coming to him.* It is not him that saith he *comes*, nor him of whom others affirm that he *comes*; but him that Christ himself shall say *doth Come*; that is concern'd in this Text. When the Woman that had the bloody Issue came to him for Cure, there were others as well as she, that made a great bustle about him, that touched, yea thronged him; Ah, but Christ could distinguish this woman from them all. *And he looked round about upon them all, to see her that had done this thing*, Mar. 25. 26, 27,28,29,30, 31,32. He was not concerned with the thronging, or touchings of the rest; for theirs were but accidental, or, at best, void of that which made her

touch acceptable. Wherefore Chriſt muſt be Judg who they be that in Truth are coming to him; *Every mans way is right in his own Eyes, but the Lord weigheth the Spirits:* It ſtandeth therefore every one in hand to be certain of their coming to Jeſus Chriſt; for as thy coming is, ſo ſhall thy Salvation be: If thou comeſt indeed, thy Salvation ſhall be indeed; but if thou comeſt but in outward appearance, ſo ſhall thy Salvation be: But of coming ſee before, as alſo afterwards in the Uſe and Application.

And him that cometh [*to me.*]

Theſe words [*to me,*] are alſo well to be heeded; for by them, as he ſecureth thoſe that come to him, ſo alſo he ſhews himſelf unconcerned with thoſe that in their coming reſt ſhort, or turn aſide to others; For you muſt know, that every one that comes, comes not to Jeſus Chriſt; ſome that come, came to *Moſes*, and to his Law, and then take up for Life; with theſe Chriſt is not concerned; with theſe this Promiſe hath not to do. *Chriſt is become of none* effect *unto you, whoſoever of you are juſtified by the Law, ye are falen from*

grace,

grace, Gal. 5. 3, 4. Again, ſome that came, come no farther than to Goſpel Ordinances, and there ſtay, they come not through them to Chriſt; with theſe neither is he concerned; nor will their *Lord, Lord*, avail them any thing in the great and diſmal day. A man may come too, and alſo go from the place and Ordinances of Worſhip, and yet not be remembred by Chriſt. *So I ſaw the wicked buried*, ſaid Solomon, *who had come and gone from the place of the Holy, and they were forgotten in the City; when they had ſo done, this is alſo Vanity*, Eccleſ. 8. 10.

[*To me.*] Theſe words therefore, are by Jeſus Chriſt very warily put in, and ſerve for *caution*, and *incouragement*: for *caution*, leſt we take up, in our coming, any where ſhort of Chriſt; and for *incouragement* to thoſe that ſhall in their coming, come paſt all, till they come to Jeſus Chriſt; *And him that cometh to me, I will in no wiſe caſt out.*

Reader, If thou loveſt thy Soul, take this *Caution* kindly at the hands of Jeſus Chriſt. Thou ſeeſt thy Sickneſs, thy Wound, thy neceſſity of Salvation; well, go not to King *Jareb*, for he cannot Heal thee, nor Cure thee of thy Wound,

Wound (*Hoſ.* 5. 13.) Take the *Caution*, I ſay, leſt Chriſt, inſteed of being a Saviour to thee, becomes a Lion, a young Lion to tare thee, and go away, *verſ.* 14.

There is a coming, but not to the moſt High; there is a coming, but not with the whole Heart, but as it were feignedly; therefore take the *Caution* kindly, *Jer.* 3. 10. *Hoſ.* 7. 16.

And him that cometh [*To me.*] Chriſt, as a Saviour, will ſtand alone, becauſe his own Arm above hath brought Salvation unto him; He will not be joyned with *Moſes*, nor ſuffer *John* Baptiſt to be tabernacled by him: I ſay, they muſt vaniſh, for Chriſt will ſtand alone, (*Luk.* 9. 28, 36.) yea, God the Father will have it ſo; therefore, they muſt be parted from him, and a Voice from Heaven muſt come to bid the Diſciples hear, only *the beloved Son*. Chriſt will not ſuffer any Law, Ordinance, Statute, or Judgement, to be partners with him in the ſalvation of the Sinner. Nay, he ſaith not, And him that cometh to my **word**; but, And him that cometh to **me**. The words of Chriſt, even his moſt bleſſed and free Promiſes, ſuch as this in the Text, are not the Saviour of the World;

for

for that is Chriſt himſelf; Chriſt himſelf only. The Promiſes therefore, are but to incourage the coming ſinner to come to Jeſus Chriſt, and not to reſt in them ſhort of Salvation by him.

And him that cometh [*To me.*] The man therefore that comes aright, caſts all things behind his back; and looketh at, nor hath his expectation from ought but the Son of God alone, as *David* ſaid; *My Soul, wait thou* only *upon God, for my expectation is from him: He only is my Rock, and my Salvation; he is my Defence, I ſhall not be moved,* Pſal. 62. 5. His Eye is to Chriſt, his Heart is to Chriſt, and his expectation is from him, from him only.

Therefore, the man that comes to Chriſt, is one that hath had deep Conſiderations of his own ſins, ſlighting thoughts of his own Righteouſneſs, and high thoughts of the Blood and Righteouſneſs of Jeſus Chriſt; yea he ſees, as I have ſaid, more vertue in the Blood of Chriſt to ſave him, than there is in all his ſins to damn him. He therefore ſetteth Chriſt before his Eyes, there is nothing in Heaven or Earth, he knows, that can ſave his Soul, and

ſe-

ſecure him from the Wrath of God, but Chriſt; that is, nothing but his perſonal Righteouſneſs, and Blood.

And him that cometh to me, I will [*in no wiſe*] *caſt out. In no wiſe*: By theſe words there is ſomthing expreſſed, and ſomthing implyed. That which is expreſſed, is Chriſt Jeſus his unchangable Reſolution to Save the Coming ſinner; *I will in no wiſe* reject him, or deny him the benefit of my Death and Righteouſneſs. This word therefore is like that which he ſpeaks of the everlaſting damnation of the ſinner in Hell-fire, *He ſhall by no means depart thence*; *that is, never*, never, never come out again; no, not to all Eternity, *Mat.* 5. 25. *chap.* 25. 46. So that, as he that is condemned into Hell-fire, hath no ground of hope for his deliverance thence; ſo him that cometh to Chriſt, hath no ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord, If Heaven above can be meaſured, or the Foundation of the Earth ſearched out beneath, I will alſo caſt away all the ſeed of Iſrael, *for all that they have done, ſaith the Lord*, Jer. 31. 37.

Thus ſaith the Lord, if my Covenant

be

be not with Day and Night, and if I have not appointed the Ordinances of Heaven, and Earth, then will I caſt away the Seed of Jacob. But Heaven can not be meaſured, not the Foundations of the Earth ſearched out beneath; his Covenant is alſo with day and night, and he hath appointed the Ordinances of Heaven; therefore he will not caſt away the Seed of *Jacob*, who are the coming ones; but will certainly ſave them from the dreadful Wrath to come, *Jer.* 33. 25, 26. *chap.* 50. 4, 5. By this therefore it is manifeſt, that it is not the greatneſs of ſin, nor thy long continuance in it, no, nor yet thy back-ſliding, nor the pollution of thy Nature, that can put a bar in againſt, or be an hinderance of the Salvation of the coming ſinner. For, if indeed this could be, then would this ſolemn and abſolute Determination of the Lord Jeſus, of its ſelf fall to the ground, and be made of none effect: *But his Counſel ſhall ſtand, and he will do all his pleaſure.* That is, his pleaſure in this; for this promiſe, this irreverſible concluſion, ariſeth of his Pleaſure; and he will ſtand to it, and will fulfil it, becauſe it is his pleaſure.

Sup-

Suppoſe that one man had the ſins, or as many ſins as an hundred, and another ſhould have an hundred times as many as he; yet if they come, this word, *I will in no wiſe caſt out*, ſecures them both alike.

Suppoſe a man hath a deſire to be ſaved, and for that purpoſe is coming in truth to Jeſus Chriſt, but he by his debauched Life, has damned many in hell: why, the dore of hope is by theſe words ſet as open for him, as it is for him that hath not the thouſandth part of his Tranſgreſſions. *And him that cometh to me, I will in no wiſe caſt out.*

Suppoſe a man is coming to Chriſt to be Saved, and hath nothing but ſin, and an ill-ſpent life to bring with him; Why, let him come, and welcome to Jeſus Chriſt, *And he will in no wiſe caſt him out*, Luk. 7. 41. Is not this Love that paſſeth knowledg? is not this Love the wonderment of Angels? and is not this Love worthy of all acceptation at the hands and hearts of coming ſinners?

Secondly, That which is *implyed* in the words, is

Firſt, The coming Souls hath thoſe that continually lie at Jeſus Chriſt, to caſt them

Secondly,

Secondly, *The coming Souls are afraid, that these will prevail with Christ to cast them off.*

For these words are spoken to satisfie us, and to stay up our Spirits against these two dangers: *I will in no wise cast out.*

First, For the First, *Coming Souls have those that continually lye at Jesus Christ to cast them off.*

And there are three things, that thus bend themselves against the coming sinner.

First, There is the Devil, that Accuser of the brethren, that accuses them before God, day and night, *Revel.* 12. 10. This Prince of Darkness is unwearied in this work; he doth it, as you see day and night, that is, without ceasing: He continually puts in his Caveats against thee, if so be he may prevail. How did he ply it against that good man *Job*, if possible he might have obtained his destruction in Hell fire? He objected against him, that he served not God for nought, and tempted God to put forth his Hand against him; urging, that if he did it, he would Curse him to his face; and all this, as God witnesseth, *He did without a Cause*,

Job

Job 1. 9, 10, 11. *chap.* 2. 4. 5. How did he ply it with Christ against *Joshua* the high Priest? *And he shewed me* Joshua, said the Prophet, *the high Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him,* Zech. 3. *To resist him*; that is, to prevail with the Lord Jesus Christ to resist him: Objecting, the uncleanness and unlawful Marriage of his Sons with the Gentiles; for that was the Crime that Satan laid against them, *Ezra* 10. 18. Yea, and for ought I know, *Joshua* was also guilty of the fact; but if not of that, of Crimes no whit inferior; for he was *Cloathed with filthy Garments, as he stood before the Angel:* neither had he one word to say in vindication of himself, against all that this wicked one had to lay against him: But notwithstanding that, he came off well; but he might for it, thank a good Lord Jesus, because he did not resist him; but contrariwise took up his cause, pleaded against the Devil, excused his infirmity, and put justifying Robes upon him before his Adversaries Face.

And the Lord said unto Satan, The Lord Rebuke thee, O Satan, even the

Lord

Lord that hath choſen Jeruſalem *Rebuke thee. Is not this a Brand pluckt out of the Fire. And he anſwered and ſpake to thoſe that ſtood before him, ſaying, Take away the filthy Garments from him; and to him he ſaid, Behold, I have cauſed thine iniquities to paſs from thee, and will Cloath thee with chang of Raiment.*

Again, how did Satan ply it againſt *Peter*, when he deſired to have him that he might ſift him as Wheat; that is, if poſſible, ſever all Grace from his heart, and leave him nothing but fleſh and filth, to the end he might make the Lord Jeſus loath and abhor him; *Simon, Simon, ſaid Chriſt, Satan hath deſired to have you, that he might ſift you as Wheat.* But did he prevail againſt him? No, *But I have prayed for thee, that thy Faith fail not.* As who ſhould ſay, *Simon,* Satan hath deſired me that I would give thee up to him, and not only thee, but all the reſt of thy Brethren (for that the word **you**, imports); but *I* will not leave thee in his hand, *I* have prayed for thee, thy faith ſhall not fail: *I* will ſecure thee to the Heavenly Inheritance, *Luk.* 22. 30, 31, 32.

Secondly, As Satan, *ſo every ſin*, of the coming-ſinner, comes in with a Voice againſt him, if perhaps they may prevail with Chriſt to caſt off the Soul. When *Iſrael* was coming out of *Egypt* to *Canaan*, how many times had their ſins thrown them out of the mercy of God, had not *Moſes* as a Type of Chriſt, ſtood in the breach to turn away his VVrath from them, *Pſal.* 106. 23. our Iniquities teſtify againſt us, and would certainly prevail againſt us, to our utter rejection and Damnation, had we not an Advocate with the Father Jeſus Chriſt the Righteous, 1 *Joh.* 2. 1, 2.

The ſins of the old World cryed them down to Hell, the ſins of *Sodom* fetched upon them Fire from Heaven, which devoured them; the ſins of the *Egyptians* cryed them down to Hell, becauſe they came not to Jeſus Chriſt for Life. Coming-ſinner, thy ſins are no whit leſs than any; Nay, perhaps, they are as big as all theirs: VVhy is it then that thou liveſt when they are dead, and that thou haſt a promiſe of Pardon when they had not? *Why thou art coming to Jeſus Chriſt*, and therefore ſin ſhall not be thy ruin.

Third-

Thirdly, As *Satan*, and *Sin*; ſo the *Law* of *Moſes*, as it is a Perfect Holy Law, hath a Voice againſt thee before the Face of God: *There is one that accuſeth you, even* Moſes's *Law*, Jo. 5. Yea, it accuſeth all Men of Tranſgreſſion, that have ſinned againſt it; for as long as Sin is Sin, there will be a Law to accuſe for Sin: But this Accuſation ſhall not prevail againſt the Coming-Sinner; becauſe 'tis Chriſt that dyed, and that ever lives, to make Interceſſion for them that *Come to God by him*, Rom. 8. Heb. 7. 25.

Theſe things, I ſay, do accuſe us before Chriſt *Jeſus*; yea, and alſo to our own Faces, if perhaps they might prevail againſt us. But theſe words, *I will in no wiſe caſt out*, ſecureth the Coming-Sinner from them all.

The Coming-Sinner is not ſaved becauſe there is none comes in againſt him; but becauſe the Lord Jeſus will not hear their Accuſations; will not caſt out the Coming-Sinner.

When *Shimei* came down to meet King *David*, and to ask for Pardon for his Rebellion; up ſtarts *Abiſhai*, and puts in his Caveat, ſaying; *Shall not* Shimei *dye for this?* This is the Caſe of him that

comes to Chriſt; He hath this *Abiſhai*, and that *Abiſhai*, that preſently ſteps in againſt him, ſaying; Shall not this Rebel's Sins deſtroy him in Hell? Read further; *But* David *anſwered*; *What have I to do with you, ye Sons of* Zeruiah, *that you ſhould this day be Adverſaries to me? Shall there any Man be put to Death this Day in* Iſrael? *for do not I know, that I am King this Day over* Iſrael? 2 *Sam.* 19. 16, 17, 18, 19, 20, 21, 22.

This is Chriſt's Anſwer by the Text, to all that accuſe the Coming-*Shimeis*; What have I to do with you, that accuſe the Coming-Sinners to me? I count you Adverſaries, that are againſt my ſhewing Mercy to them. Do not I know, that I am Exalted this Day to be King of Righteouſneſs, and King of Peace. *I will in no wiſe caſt them out.*

Secondly, But again; Theſe Words do cloſely imply, that the Coming-Souls are afraid, that theſe Accuſers will prevail againſt them; as is evident, becauſe the Text is ſpoken for their Relief and Succour: For that need not be, if they that are coming, were not ſubject to fear, and deſpond upon this account. Alas! there is Guilt, and the Curſe lies upon the Conſcience of the Coming-Sinner!

Be-

Beſides, He is Conſcious to himſelf, what a Villain, what a Wretch he hath been againſt God, and Chriſt. Alſo, he now knows, by woful Experience, how he hath been at *Satan*'s Beck, and at the Motion of every Luſt. He hath now alſo, new Thoughts of the Holyneſs, and Juſtice of God: Alſo, he feels, that he cannot forbear ſinning againſt him; *For the Motions of Sin, which are by the Law, do work in his Members, to bring forth Fruit unto Death,* (Rom. 7.) But none of this needs be, ſince we have ſo Good, ſo Tender-hearted, and ſo Faithful a *Jeſus* to come to; who will rather overthrow Heaven and Earth, than ſuffer a little of this Text to fail: *And him that comes unto me, I will in no wiſe caſt out.*

Now, We have yet to enquire into, two things that lie in the Words, to which there hath yet been nothing ſaid: As,

1. *What it is to caſt out.*
2. *How it appears, that Chriſt hath Power to Save, or to Caſt out.*

For the Firſt of theſe, *What it is to Caſt out*; to this I will ſpeak,

1. Generally.
2. More Particularly.

More Generally;

First, To cast out, Is to Slight, and Despise, and Contemn; as it is said of *Saul*'s Shield, *It was vilely cast away*; that is, Slighted and Contemned. Thus it is with the Sinners, that come not to Jesus Christ; He Slights, Despises, and Contemns them; that is, *Casts them away*, 2 Sam. 1. 2.

Secondly, Things cast away, are reputed as Menstruous Cloaths, and as the Dirt of the Street, *Isa.* 3. 22. *Psal.* 18. 42. *Matth.* 5. 13. Chap. 15. 17. And thus it shall be with the Men, that come not to Jesus Christ; they shall be counted as Menstruous, and as the Dirt in the Streets.

Thirdly, To be cast out, or off; it is, To be abhorred, not to be pityed; but to be put to perpetual Shame, *Psal.* 44. 9. *Psal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The Casting-out here mentioned, is not limited to this, or the other Evil: Therefore, it must be extended to the most extream and utmost Misery; Or thus:

He

He that cometh to Chriſt, ſhall not want any thing, that may make him Goſpelly Happy in this World, or that which is to come: Nor ſhall he want any thing, that cometh not, that may make him Spiritually and Eternally Miſerable!

But further: As it is to be Generally taken, ſo it reſpecteth Things that are now; and alſo, Things that ſhall be hereafter.

For the Things that are now; they are either,

1. More General;
2. Or more Particular.

Firſt, More General, thus:

It is *To be caſt out* of the Preſence and Favour of God.

Thus was *Cain caſt out: Thou haſt driven* (or caſt) *me out this Day from thy Preſence; and from thy Face* (that is, from thy Favour) *ſhall I be hid.* A dreadful Complaint! but the Effect of a more dreadful Judgement! *Gen.* 4. 13, 14. *Jer.* 23. 39. 1 *Chron.* 28. 9.

Secondly, To be caſt out, is to be caſt out of God's Sight: God will look after them no more, care for them no more; nor will he watch over them any more for Good, (2 *King.* 17. 20.

Jer. 7. 15.) Now, they that are ſo, are left like Blind Men, to wander, and fall into the Pit of Hell: This therefore, is alſo a ſad Judgement! Therefore, here is the Mercy of him that *Cometh* to Chriſt; He ſhall not be left to wander at Uncertainties: The Lord Jeſus Chriſt will keep him, as a Shepheard doth his Sheep, *Pſal.* 23. *Him that cometh to me, I will in no wiſe caſt out.*

Thirdly, *To be caſt out*, Is to be denyed a Place in God's Houſe; and to be left as Fugitives and Vagabonds, to paſs a little time away in this Miſerable Life; and after that, to go down to the Dead, *Gal.* 4. 30. *Gen.* 4. 13, 14. Chap. 21. 10. Therefore, here is the Benefit of him that *Cometh* to Chriſt; He ſhall not be denyed a Place in God's Houſe: They ſhall not be left, like Vagabonds in the World. *Him that cometh to me, I will in no wiſe caſt out*; See *Prov.* 14. 26. *Iſa.* 56. 3, 4, 5. *Epheſ.* 2. 19, 20, 21, 22. 1 *Cor.* 3. 21, 22, 23.

Fourthly, In a word; *To be caſt out*, Is to be Rejected, as are the Fallen Angels: For, their Eternal Damnation began at their being caſt down from Hea-

Heaven to Hell. So then, *Not to be cast out*, Is to have a Place, a House, and Habitation there; and to have a Share in the Priviledges of Elect Angels.

These Words therefore, *I will not cast out*, will prove great Words one Day, to them that come to Jesus Christ. 2 *Pet.* 2. 4. *Joh.* 12. 31. *Revel.* 12. *Luk.* 20. 35.

Secondly, and more Particularly.

First, Christ hath Everlasting Life for him that cometh to him, and he shall never Perish; *For he will in no wise cast him out:* But for the rest, they are Rejected, *Cast out*; and must be Damned, *Joh.* 10. 27, 28.

Secondly, Christ hath Everlasting Righteousness, to cloath them with, that come to him; and they shall be covered with it, as with a Garment: But the rest shall be found in the Filthy Rags of their own stinking Polutions, and shall be wrapt up in them, as in a Winding-sheet; and so bear their Shame before the Lord, and also, before the Angels, *Dan.* 9. 24. *Isa.* 57. 2. *Revel.* 3. 4, 18. Chap. 15. 16.

Third-

Thirdly, Christ hath pretious Blood, that like an open Fountain, ſtands free for him to waſh in, that comes to him for Life; *And he will in no wiſe caſt him out:* But they that come not to him, are Rejected from a Share therein, and are left to ireful Vengeance for their Sins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19. *Joh.* 13. 8. Chap 3. 36.

Fourthly, Christ hath precious Promiſes; and they ſhall have a Share in them, that come to him for Life: *For he will in no wiſe caſt them out.* But they that come not, can have no Share in them; becauſe they are *True* only in him: For in Him, and only in Him, all the Promiſes are *Yea*, and *Amen*. Wherefore, they that come not to him, are no whit the better for them, *Pſal.* 50. 16. 2 *Cor.* 1. 20, 21.

Fifthly, Christ hath all Fulneſs of Grace in himſelf, for them that come to him for Life; *And he will in no wiſe caſt them out:* But thoſe that come not to him, are left in their Graceleſs State; and as Christ leaves them, Death, Hell, and Judgement finds them. *He that findeth me* (ſaith Christ) *findeth Life, and ſhall obtain Favour of the Lord; but he that ſins againſt me, wrongeth his own Soul:*

All

All that hate Me, love Death; Prov. 8. 33, 34, 35, 36.

Sixthly, Chriſt is an Interceſſor; and ever liveth to make Interceſſion for them, that come to God by him: *But their Sorrows ſhall be multiplyed, that haſten after another* (or other) *Gods*, (their Sins and Luſts;) *Their Drink-Offerings will he not offer, nor take up their Names into his Lips*, Pſal. 16. 4. Heb. 7. 25.

Seventhly, Chriſt hath wonderful Love, Bowels, and Compaſſions, for thoſe that come to him! For, *He will in no wiſe caſt them out*. But the reſt will find him a Lyon Rampant; he will, one Day, tear them all to peices. Now, *Conſider this* (ſaith he) *ye that forget God; leſt I tare you in peices, and there be none to deliver you*, Pſal. 50. 22.

Eighthly, Chriſt is He, by, and for whoſe ſake, thoſe that come to him, have their Perſons and Performances accepted of the Father; *And he will in no wiſe caſt them out*: But the reſt muſt flye to the Rocks and Mountains, for Shelter, but all in vain, to hide them from his Face, and Wrath, *Revel.* 6. 15, 16, 17.

But

But again; Theſe Words [*Caſt out*] have a ſpecial Look to what will be hereafter; even at the Day of Judgement: For then, and not till then, will be the great *Anathema*, and *Caſting out*, made manifeſt, even manifeſt by Execution. Therefore, here to ſpeak to this, and that under theſe two Heads; As,

1. *Of the Caſting out it ſelf.*

2. *Of the Place into which they ſhall be caſt, that ſhall then be caſt out.*

Firſt, The Caſting out it ſelf, ſtandeth in two Things;

1. In a Preparitory Work.

2. In the manner of Executing the Act.

The Preparitory Work ſtandeth in theſe three Things:

Firſt, It ſtandeth in *their* Separation, that have not come to him, from them that have, at that Day: Or thus; At the Day of the great *Caſting out*, thoſe that have not (*now*) come to him, ſhall be ſeparated from them that *have*; for *them* that have, *He will not caſt out. When the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then he ſhall ſit upon the Throne of his Glory; and before him ſhall be gathered*

all

all Nations; and he ſhall ſeparate them one from another, as a Shepheard divideth the Sheep from the Goats, Matth. 25. 31, 32.

This dreadful Separation, therefore, ſhall then be made, betwixt them that (*now*) come to Chriſt, and them that come not: And good Reaſon; for ſince they would not with us come to him, *now* they have time; Why ſhould they ſtand with us, when Judgement is come?

Secondly, They ſhall be placed before him according to their condition; they that have come to him, in great Dignity, even at his right hand, *For he will in no wiſe caſt them out:* but the reſt ſhall be ſet at his left hand, the place of diſgrace and ſhame; for they did not come to him for Life.

Diſtinguiſhed alſo ſhall they be, by fit terms: Thoſe that came to him, he calleth *Sheep*, but the reſt are *Frowſh Goats. And he ſhall ſeparate them one from another, as the Shepherd divideth the Sheep from the Goats*; and the *Sheep will he ſet on the right hand* (next Heaven-Gate, for they came to him); *but the Goats on his left*, to go from him into

into Hell, becauſe they are not of his Sheep.

Thirdly, Then will Chriſt proceed to conviction of thoſe that came *not* unto him, and will ſay, *I was a ſtranger, and ye took me not in*, or did not come unto me. Their excuſe of themſelves, he will ſlight as dirt, and proceed to their final Judgment. Now when theſe wretched rejectors of Chriſt ſhall thus be ſet before him in their ſins, and convicted, this is the preparitory work upon which follows the manner of Executing the Act which will be done.

Firſt, In the preſence of the Holy Angels.

Second, In the preſence of all them that in their life-time came to him, by ſaying unto them, *Depart from me ye Curſed into everlaſting Fire prepared for the Devil and his Angels*; with this Reaſon annexed to it; For you were cruel to me and mine, particularly diſcovered in theſe words; *For I was an hungred, and ye gave me no meat; thirſty, and ye gave me no drink; I was a Stranger, and ye took me not in; Naked, and ye Clothed me not; Sick, and*

in

in Prison, and ye visited me not, Mat. 25. 41, 42, 43.

Lastly, Now it remains, that we speak of the place into which these shall be cast, which in the general you have heard already, to wit, the Fire prepared for the Devil and his Angels: but in particular, it is thus described.

First, It is called **Tophet**: *For* Tophet *is ordained of Old, yea, for the King* (the Lucifer) *It is prepared, he hath made it deep and large, the pile thereof is Fire and much Wood, and the Breath of the Lord like a stream of Brimstone doth kindle it*, Isa. 30, 32.

Secondly, It is called **Hell**, *It is better for thee to enter into Life halt, or lame, than having two feet to be cast into Hell*, Mar. 9. 45.

Thirdly, It is called the *Wine-press of the Wrath of God. And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth* (that is them that did not come to Christ) *and cast them into the great Wine-press of the Wrath of God*, Rev. 14. 19.

Fourthly, It is called a *Lake of Fire. And whosoever was not found written*

in

in the Book of Life, was caſt into the Lake of Fire, Rev. 20. 15.

Fifthly, It is called a Pitt. *Thou haſt ſaid in thy Heart, I will Aſcend into Heaven, I will Exalt my Throne above the Stars of God; I will ſit alſo upon the Mount of the Congregation, in the ſides of the North — Yet thou ſhalt be brought down to Hell, to the ſides of the* Pitt, *Iſa.* 14. 13, 14, 15.

Sixthly, It is called a *bottomleſs Pit, out* of which the ſmoak and the Locuſt came, and *into* which the great Dragon was caſt; and it is called Bottomleſs, to ſhew the endleſneſs of the fall that they will have into it, that come not in the acceptable time to Jeſus Chriſt; *Rev.* 9. 1, 2. *chap.* 20 3.

Seventhly, It is called *Outer Darkneſs: Bind him hand and foot, and caſt him into outer Darkneſs; and caſt ye the unprofitable Servant into outer Darkneſs, there ſhall be Weeping, and Naſhing of Teeth,* Mat. 22. 13. *chap.* 25. 30.

Eighthly, It is called a *Furnace of Fire. As therefore the Tares are gathered and burned in the Fire, ſo ſhall it be in the end of this World: the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, all things that Offend,*

fend, and them that do Iniquity; and shall cast them into a Furnace of Fire, there shall be Wailing and Gnashing of Teeth: And again, So shall it be in the end of the World, the Angels shall come forth, and sever the wicked from among the just, and shall cast them into a Furnace of Fire; there shall be wailing and gnashing of Teeth, Matt. 13. 41, 42, 43, 48, 49, 50.

Lastly, It may not be amiss, if in the conclusion of this, *I* shew in few words, to what the things that torment them in this state, are compared. Indeed some of them have bin occasionally mentioned already; as that they are compared,

1. To wood that burneth.
2. To Fire.
3. To Fire and Brimstone: But
4. It is compared to a Worm, a gnawing Worm, a never dying gnawing Worm: *They are cast into Hell, where their Worm dieth not*, Mar. 9. 44.

Fifthly, It is called unquenchable Fire, *He will gather his Wheat into his Garner: but will burn up the Chaff with unquenchable Fire*, Matt. 3. 12. Luk. 3. 17.

Sixthly, It is called everlasting destruction. *The Lord Jesus shall descend from Heaven with his mighty Angels in flaming Fire, taking Vengance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; Who shall be punished with Everlasting Destruction from the presence of the Lord, and from the Glory of his Power*, 2 Thes. 1. 7, 8, 9.

Seventhly, It is called *Wrath without mixture*, and is given them in the Cup of his Indignation. *If any man Worship the Beast, and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God, which is powred out without mixture, in the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb*, Rev. 14. 9, 10.

Eighthly, It is called the second Death, *And death and hell were cast into the Lake of Fire, this is the second Death. Blessed and holy is he that hath part in the first Resurrection, on such the second Death hath no Power*, Rev. 20. 14. *chap.* 2. *v.* 6.

Ninethly,

Ninthly, It is called Eternal Damnation, *But He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of Eternal Damnation.*

Oh These three Words!
Everlasting Punishment!
Eternal Damnation!
And for Ever and Ever!

How will they gnaw, and eat up all the expectation of the end of the misery of the Cast-away sinners. *And the smoke of their Torment, ascended up for Ever, and Ever, and they have no rest Day nor Night*, &c. Rev. 14. 11.

Their behaviour in Hell, is set forth but by four things as *I* know of.

1. By calling for Help and Relief in Vain.
2. By Weeping.
3. By Wailing.
4. By gnashing of Teeth.

And now we come to the second thing that is to be enquired into Namely,

How it appears that Christ hath Power to save, or to Cast out: For by these words, *I will in no wise cast out*, he declareth that he hath power to do both.

Now this enquiry admits us to search into two things.

1 *How it appears that he hath power to ſave.*

2 *How it appears that he hath power to caſt out.*

That he hath power to ſave, appears by that which follows.

Firſt, To ſpeak only of him as he is Mediator: He was Authorized to this bleſſed work by his Father before the World began. Hence the Apoſtle ſaith, He hath choſen us in him, before the Foundation of the World; that is, choſen us in him to be Saved by him, as *Epheſians* the firſt makes manifeſt. Hence it is again, that we are ſaid to be Bleſſed in him before the Foundation of the World, with all thoſe things that effectually will produce our Salvation. Read the ſame Chapter, with 2 *Tim.* 1. 9.

Secondly, He was promiſed to our firſt Parents, that he ſhould in the fulneſs of time, bruiſe the Serpents Head; and as *Paul* expounds it, redeem them that were under the law: hence ſince that time, he hath bin reckoned as ſlain for our Sins, by which means all the Fathers under the firſt Teſtament were ſecured from the wrath to come; hence he is called, *The Lamb ſlain from the Founda-*

Foundation of the World. Rev. 13. 8. Gen. 3. 15. Gal. 4. 4, 5.

Thirdly, Moses gave Testimony of him by the Types and Shaddows, and Bloody Sacrifices, that he commanded from the Mouth of God, to be in use for the support of his peoples Faith, until the time of Reformation; which was the time of this Jesus his Death. *Heb.* 9. and 10th. Chapters.

Fourth, At the time of his Birth, it was Testified of him by the Angel, *That he should Save his People from their Sins.* Mat. 1. 20, 21.

Fifth, It is Testified of him in the days of his Flesh, that he had Power on Earth to forgive Sins. *Mark* 2. 5, 6, 7, 8, 9, 10.

Sixth, It is Testified also of him by the Apostle *Peter*; *that God hath exalted him with his own Right Hand to be a Prince, and a Saviour, to give Repentance to* Israel, *and forgiveness of Sins.* Acts 5. 30, 31.

Seventh, In a word, This is every where Testified of him, both in the Old Testament and in the New.

And good reason, that he should be acknowledged and trusted in, as a Saviour.

1. He came down from Heaven to be a Saviour, *Joh.* 6. 38, 39, 40.

2. He was Anointed, when on Earth to be a Saviour, *Luk.* 3. 22.

3. He did the Works of a Saviour. As *First*, He Fulfilled the Law, and became the End of it for Righteousness, for them that believe in him, *Rom.* 10. 3, 4.

Secondly, He laid down his Life as a Saviour, He gave his Life as a Ransom for many, *Mat.* 20. 28. *Mar.* 10. 45. 1 *Tim.* 2. 6.

Thirdly, He hath Abolished Death, Destroyed the Devil, put away Sin, got the Keys of Hell and Death, is Ascended into Heaven; is there accepted of God, exalted of God, and bid Sit at his Right Hand as Saviour, and that because his Sacrifice for our Sins pleased God, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Ephes.* 4. 7, 8. *Joh.* 16. 10, 11. *Acts* 5. 30, 31. *Heb.* 10. 12, 13.

Fourthly, God hath sent out, and proclaimed him as Saviour, and tells the World that we have redemption through his Blood, that he will Justifie us if we believe in his Blood, and that he can Faithfully, and Justly do it. Yea, God doth beseech us to be reconciled to him by his

his Son; which could not be, if he were not Anointed by him to this very End, and also if his Works and undertakings were not accepted of him as considered a Saviour, *Rom.* 3. 24, 25. 2 *Cor.* 5. 18, 19, 20, 21.

Fifthly, God hath received already Millions of Souls into his Paradice, because they have received this Jesus for a Saviour, and is resolved to cut him off, and to cast him out of his presence, that will not take him for a Saviour, *Heb.* 12. 22, 23, 24, 25, 26.

I intend brevity here; therefore a word to the Second, and so conculde.

How it appears that he hath Power to cast out.

This appears also by what follows.

First, The Father (for the service th he hath done him as Saviour) h made him Lord of all, even Lord Quick and Dead. *For to this En Christ both Died, and Rose, and Revived, that he might be Lord both of the Dead and Living*, Rom. 14. 9.

Secondly, The Father hath left it with him, to quicken whom he will, to wit, with saving Grace, and to cast out whom he will, for their Rebellion against Him, *Joh.* 5. 21.

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, that all Men ſhould honour the Son, even as they honour the Father, *Joh.* 5. 22.

Fourthly, God will Judge the World by this Man; the day is Appointed for Judgment, and he is Appointed for Judge. *He hath Appointed a day in the which he will Judge the World in Righteouſneſs by that Man*, Acts 17. 31, 32. Therefore we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive for the things done in the Body, according to what they have done. If they have cloſed with Him, Heaven and Salvation; if they have not, Hell and Damnation.

And for theſe Reaſons he muſt be Judge.

Firſt, Becauſe of his Humiliation, becauſe of his Fathers Word he humbled himſelf, and he became Obedient unto Death; even the Death of the Croſs: *Therefore God hath highly Exalted him, and given him a Name above every Name; that at the Name of Jeſus, every Knee ſhould bow; both of things in Heaven, and things on Earth, and things under the Earth; and that every Tongue ſhould confeſs*

confess that Jesus Christ is Lord, to the Glory of God the Father.

This hath respect to his being Judge, and his Sitting in Judgment upon Angels and Men, *Phil.* 2. 7, 8, 9, 10, 11. *Rom.* 14. 10, 11.

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father Judgeth no Man, but hath Committed all Judgment unto the Son; that all Men should honour the Son, even as they honour the Father*, Joh. 5. 22, 23.

Thirdly, Because of his Righteous Judgment, this work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his Ways, *Rev.* 22.

Fourthly, Because he is the Son of Man. He hath given him authority to execute Judgment also, because he is the Son of Man, *Joh.* 5. 27.

Thus have I in brief passed through this Text by way of explication; my next Work is, to speak to it by way of Observation: but I shall be also as brief in that, as the Nature of the thing will admit.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out, Joh. 6. 37.

And

AND now to come to some Observations, and a little briefly to speak to them, and then conclude the whole.

The words thus Explained, affords us many, some of which are these:

First, *That God the Father, and Christ his Son, are two Distinct Persons in the God-head.*

Secondly, *That by them* (not Excluding the Holy Ghost) *is contrived, and determined, the Salvation of some of fallen Man-kind.*

Thirdly, *That this contrivance, resolved it self into a Covenant between these Persons in the God-head, which standeth in giving, on the Fathers part; and Receiving, on the Sons.* All that the Father *giveth me*, &c.

Fourthly, *That every one that the Father hath given to Christ (according to the mind of God in the Text) shall certainly come to him.*

Fifthly, *That coming to Jesus Christ, is therefore not by the will, wisdom, or power of man: but by the gift, promise, and drawing of the Father.* [*All that the Father giveth me,* **shall** *come.*]

Sixthly, *That Jesus Christ will be careful*

ful to receive, and will not in any wiſe reject, thoſe that come, or are coming to him. [*And him that cometh to me, I will in no wiſe caſt out.*]

There are beſides theſe, ſome other Truths, *implyed*, in the Words: As

Seventhly, *They that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them.*

Eighthly, *Jeſus Chriſt would not have them, that in Truth are Coming to him, once think, that he will caſt them out.*

Theſe Obſervations, lie, all of them in the Words, and are plentifully confirmed by the Scriptures of Truth; but I ſhall not at this time ſpeak to them all, but ſhall paſs by the firſt, ſecond, third, fourth, and ſixth; partly becauſe, I deſign brevity, and partly becauſe they are touched upon, in the Explicatory part of the Text. I ſhall therefore begin with the *Fifth* Obſervation, and ſo make that the *firſt* in order, in the following diſcourſe.

Firſt, Then, *Coming to Chriſt, is not by the will, wiſdom, or power of Man, but by the gift, promiſe, and drawing of the Father.* This Obſervation ſtandeth of two parts.

Firſt, that coming to Chriſt, is not by

by the Will, Wisdom, or Power of Man.

Secondly, But by the Gift, Promise, and Drawing of the Father. That the Text carrieth this Truth in its bosom, you will find, if you look into the Explication of the first part thereof, before; I shall therefore here follow the Method propounded.

First, *That coming to Christ is not by the will, wisdom, or power of man: this is true*, because the Word doth flatly deny it:

First, It denyeth it to be by the Will of man. *Not of blood, nor of the Will of the flesh, nor of the Will of man.* And again, *It is not of him that willeth, nor of him that* Runneth. Joh. 1. 13. Rom. 9. 16.

Secondly, It denyeth it to be of the Wisdome of man, as is manifest from these considerations.

First, *In the Wisdome of God it pleased him, that the World by Wisdome should not know him:* Now if by *their* Wisdom they cannot *know* him, it follows, by *that* Wisdome, they cannot come unto him; for coming to him, is not before, but after some knowledge of him, 1 *Cor.* 1. 21. *Acts* 13. 27. *Psal.* 9. 10.

Secondly,

Secondly, The Wisdome of Man, in Gods Account, as to the Knowledge of Christ, is reckoned foolishness. *Hath not God made* Foolish *the Wisdome of this World? and again, the Wisdome of this World is* Foolishness *with God.* If God has made *Foolish*, the Wisdome of this World; and again, if the Wisdom of this World is *Foolishness* with Him: then verily it is not likely, that by that, a Sinner should become so Prudent, as to come to Jesus Christ: especially if you Consider,

Thirdly, That the Doctrine of a Crucified Christ, and so of Salvation by him, is the very thing, that is counted foolishness, to the Wisdom of this World; Now, if the very Doctrine of a Crucified Christ, be counted foolishness by the Wisdom of this World, it cannot be, that by that Wisdom, a man should be drawn out, in his Soul, to come to him, 1 *Cor.* 1. 20. Chap. 2. 14. Chap. 3. 19. Chap. 1. 18, 23.

Fourthly, God counteth the Wisdom of this World, one of his greatest Enemies, therefore by that Wisdom no man can come to Jesus Christ. For it is not likely that one of Gods greatest Enemies, should draw a man to that which

which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the Wisdom of this World, one of his greatest Enemies, is evident.

First, For that it casteth the greatest contempt upon his Sons undertakings, as afore is proved, in that it counts his Crucifixion foolishness; Though That be one of the Highest Demonstrations of Divine Wisdom, *Ephes.* 1. 7, 8.

Secondly, Because God hath threatned to destroy it, and bring it to naught, and cause it to perish; Which surely he *would not do*, was it not an Enemy; would it direct men to, and cause them to close with Jesus Christ. See *Isa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the Ministry of his Word, as a fruitless business, and a thing that comes to naught. 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Because it causeth to perish, those that seek it, and pursue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, *That if any man will be wise in this World*, he must be a fool in the Wisdom of this World; and that's the way

to

to be wiſe in the Wiſdom of God. *If any man will be wiſe in this World, let him become a fool, that he may be wiſe. For the Wiſdom of this World is fooliſhneſs with God*, 1 Cor. 3. 18, 19, 20.

Thirdly, *Coming to Chriſt, is not by the power of man.* This is evident, partly,

Firſt, From that which goeth before: For mans power, in the puttings forth of it, in this matter, is either ſtirred up by Love, or ſenſe of Neceſſity: but the Wiſdom of this World, neither gives man love to, or ſenſe of a need of Jeſus Chriſt; therefore his power lieth ſtill, *as from that.*

Secondly, What power has he, *that is dead*, as every natural man, ſpiritually, is; Even dead in Treſpaſſes and ſinnes. Dead, even as dead to Gods New-Teſtament things; as he that is in his Grave, is Dead to the things of this World. What power hath he then, whereby to come to Jeſus Chriſt. *Joh.* 5. 25. *Epheſ.* 2. 1. *Col.* 2. 13.

Thirdly, God forbids the mighty man's glorying in his ſtrength, and ſayes poſitively, *By ſtrength ſhall no man prevaile*: and again, *Not by might, nor by power, but by my Spirit, ſaith the Lord*, Jer. 9. 23, 24.

23, 24. 1 Sam. 2, 9. Zech. 4, 6. 1 Cor. 1, 27, 28, 29, 30, 31.

Fourthly, *Paul* acknowledgeth that man, nay, converted man of himself, hath not a Sufficiency of power in himself *to think a good thought*; if not to do that which is least, *for to think, is less than to come*; then no man by his own power can come to Jesus Christ 2 *Cor.* 3. 5.

Fifthly, Hence we are said to be made willing to come, by the power of God; to be raised from a state of sin to a state of Grace, by the power of God; and to *believe*, that is, to *come*, through the exceeding working of his mighty power, *Psal.* 110. 3. *Col.* 2, 12. *Ephes.* 1. 18, 20. See also *Job* 40. 6---14.

But this needed not, if either man had power, or will, to come; or so much, as graciously to think of, willing to come (of themselves) to Jesus Christ.

I Should now come to the proof of the Second part of the Observation, but that is occasionally done already, in the Explicatory part of the Text; To which I referr the Reader: For I shall here only, give thee a Text or two more to the same purpose, and so come to the use and application.

First, It is Expreſly ſaid, *No man can come to me, Except the Father which hath ſent me, draw him.* By this Text, there is not only inſinuated, that in man is want of *power*, but alſo of *will*, to come to Jeſus Chriſt, they muſt be *drawn*; they come not, if they be not *drawn*: and obſerve, it is not man, no nor all the Angels in Heaven, that *can* draw one ſinner to Jeſus Chriſt. *No man cometh to me, except the* Father *which hath ſent to me, draw him.* Joh. 6. 44.

Secondly, Again, *No man can come to me, except it were given him of my Father.* Joh. 6. 65. It is an heavenly gift that maketh man come to Jeſus Chriſt.

Thirdly, Again, *It is written in the Prophets, they ſhall be all Taught of God; every one therefore that hath heard and learned of the Father, cometh to me.* Joh. 6. 45.

I Shall not enlarge; but ſhall make ſome uſe and application, and ſo come to the next Obſervation.

First, Is it ſo? Is coming to Jeſus Chriſt, *Not by the will, wiſdom, or Power of man; but by the gift, promiſe, and drawing of the Father?* Then they are to blame, that cry up the will, wiſdom, and power of man, as things Sufficient

to

to bring men to Chriſt.

There are ſome men, who think they may not be Contradicted, when they plead for the will, wiſdom, and power of man, in reference to the things that are of the Kingdom of Chriſt: But I will ſay to ſuch a man, he never yet came to underſtand, that himſelf is, what the Scripture teacheth Concerning him: Neither did he ever know, what coming to Chriſt is, by the teaching, gift, and drawing of the Father. He is ſuch an one that hath ſet up Gods Enemy in oppoſition to him, and that continueth in ſuch acts of defiance; and what his end, without a new birth, will be, the Scripture teacheth alſo: But we will paſs this.

Secondly, Is it ſo? Is coming to Chriſt, by the gift, promiſe, and drawing of the Father? then let Saints here learn, to aſcribe their coming to Chriſt; to the gift, promiſe, and drawing of the Father. Chriſtian man, bleſs God, who hath given thee to Jeſus Chriſt, by promiſe; and again, bleſs God for that he hath drawn thee to him. And why is it thee! Why not another! O that the glory of Electing love, ſhould reſt upon thy head; and that the glory

of the Exceeding grace of God, ſhould take hold of thy heart, and bring thee to Jeſus Chriſt.

Thirdly, Is it ſo? that coming to Chriſt is by the Father, as aforeſaid; then this ſhould teach us to ſet an high eſteem *upon them that indeed are coming to Jeſus Chriſt*: I ſay, an high eſteem on **Them**, for the ſake of him, by vertue of whoſe grace, they are made to come to Jeſus Chriſt.

We ſee, that when men, by the help of humane abilities, do arrive to the Knowledge of, and bring to paſs, that which, when done, is a wonder to the World: how he that did it, is eſteem'd and commended. Yea, how are his wits, parts, induſtry, and unweariedneſs in all, admired; and yet the man, as to this, is but of the World, and his work, the effect of natural ability: The things alſo attained by him, end in vanity, and vexation of Spirit. Further, perhaps in the purſute of this his Accheivement, he ſins againſt God, waſts his time vainly, and at long run loſes his Soul, by neglecting of better things: Yet he is admired! But, I ſay, if this mans parts, labor, diligence, and the like, will bring him to ſuch applauſe,

and

and esteem in the World; what esteem should we have, of such an one that is by the Gift, promise, and power, of God, coming to Jesus Christ.

First, This is a man, with whom God is, in whom God works and walks; a man whose motion is Governed & Steared by the mighty hand of God, and the effectual working of his power. *Hear's a Man!*

Secondly, This man by the power of Gods might, which worketh in him, is able to cast a whole World behind him, with all the lusts, and pleasures of it; and to Charge through all the difficulties that Men and Devils can set against him. *Hear's a Man!*

Thirdly, This man is Travelling to Mount *Zion*, the Heavenly Jerusalem: The City of the living God; And to an innumerable company of Angels; And the Spirits of Just men made Perfect; to God the Judge of all, and to Jesus. *Hear's a Man!*

Fourthly, This man can look upon death with comfort, can laugh at destruction, when it cometh; and longs to hear the Sound of the last Trump; And to see his Judge coming in the Clouds of Heaven. *Hear's a Man indeed!*

Let Christians then esteem each other

as ſuch: I know you do it; but do it more, and more. And that you may, conſider theſe two or three things:

Firſt, Theſe are the Ob ects of Chriſts eſteem. *Mat.* 12. 48. *chap.* 15. 22, 23, 24, 25, 26, 27, 28. *Luk.* 7. 9.

Secondly, Theſe are the Objects, of the eſteem of Angels. *Dan.* 9. 22. chap. 10, 11. chap. 12. 4. *Heb.* 1. 14.

Thirdly, Theſe have been the Objects of the eſteem of Heathens, when but convinced about them. *Dan.* 5. 10. *Acts* 5. 13. 1 *Cor.* 14. 24, 25.

Let each of you, then, eſteem other better than themſelves, Philip. 3. 2.

Fourthly, Again, Is it ſo? that no man comes to Jeſus Chriſt, by the will, wiſdom, and power of man; But by the Giſt, Promiſe, and Drawing of the Father. *Then this ſhews us how horribly ignorant of this ſuch are, who make the man that is coming to Chriſt, the Object of their contempt and rage.* Theſe are alſo unreaſonable, and wicked men, *men in whom is no faith*, 1 Theſ. 3, 2.

Sinners, did you but know what a bleſſed thing it is, to come to Jeſus Chriſt, and that by the help, and drawing of the Father, they do indeed come to him; You would Hang and Burn

in

in Hell, a Thouſand years, before you would turn your ſpirit, as you do, againſt him that God is drawing to Jeſus Chriſt, and alſo againſt the God that draws him.

But faithleſs Sinners, let us a little Expoſtulate the matter. What hath this man done againſt thee, that is coming to Jeſus Chriſt? why doſt thou make him the Object of thy ſcorn; doth his coming to Jeſus Chriſt offend thee? Doth his purſuing of his own Salvation offend thee? Doth his forſaking of his ſins, and pleaſures offend thee?

Poor Coming man! *Thou Sacrificeſt the abomination of the Egyptians before their eyes; and will they not ſtone thee?* Exod. 8. 26.

But I ſay, why offended at this? is he ever the worſe, for coming to Jeſus Chriſt, or for his loving, and ſerving of Jeſus Chriſt? Or is he ever the more a fool, for flying from that which will dround thee in Hell fire, and for ſeeking Eternal life? Beſides, pray Sirs, conſider it, this he doth, not of himſelf, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that will not, come to him thy ſelf, and him that would, thou hindreſt.

Firſt, Thou ſhalt be judged for one, that hath hated, maligned, and reproached *Jeſus Chriſt*, to whom this poor ſinner is coming.

Secondly, Thou ſhalt be judged too, for one that hath hated the *Father*, by whoſe powerful drawing, this ſinner doth come.

Thirdly, Thou ſhalt be taken, and judged for one that has done deſpite to the Spirit of Grace, in him, that is by its help, coming to Jeſus Chriſt. What ſayſt thou now? Wilt thou ſtand by thy doings, wilt thou continue to contemn, and reproach the living God? Thinkeſt thou, that thou ſhalt weather it out well enough, at the day of Judgement. *Can thy heart indure, or can thine hands be ſtrong in the day, that I ſhall deal with thee, ſaith the Lord.* Joh. 15. 18, 19, 20, 21, 22, 23, 24, 25, 26. Jude 14. 14, 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly, Is it ſo? *That no man comes to Jeſus Chriſt by the will, Wiſdome and power of man, but by the gift, promiſe, and drawing of the Father:* Then this ſheweth us, how it comes to paſs, that weak means is ſo powerful as to bring men out of their ſins, to a hearty purſute after Jeſus Chriſt: When God bid *Moſes* ſpeak to the people, he ſaid, *I will*

ſpeak

ſpeak with thee, Exod. 19. When God ſpeaks, when God works, Who can let it? None, none. Then the work goes on. *Elias threw his Mantle upon the Shoulders of* Eliſha: and what a wonderful work followed. When Jeſus fell in with the crowing of a Cock, what work was there! O when God is in the Means, then ſhall that Means, (be it never ſo weak, and contemptible in it ſelf) work wonders, 1 *Kings* 19. 19. *Matt.* 26. 74, 75. *Mar.* 14. 71, 72. *Luk.* 22. 60, 61, 62.

The World underſtand not, nor believe that the walls of *Jerico* ſhall fall at the Sound of Rams Horns; but when God will Work, the means muſt be effectual. A word weakly ſpoken, ſpoken with difficulty, in Temptation, and in the midſt of great contempt and ſcorn, works Wonders; *If the Lord thy God will ſay ſo too.*

Sixthly, Is it ſo? *doth no Man come to Jeſus Chriſt, by the Will, Wiſdom, or Power of Man; but by the Gift, Promiſe, and Drawing of the Father:* Then here is room for Chriſtians to ſtand and admire, to ſtand and wonder, at the effectual working of Gods Providences, that he hath made uſe of, as means to

bring

bring them to Jeſus Chriſt.

For although Men are drawn to Chriſt by the Power of the Father: yet that Power putteth forth it ſelf in the uſe of means; and that means, is Divers; ſomtimes this, ſomtimes that: for God is at liberty to work, by which, and when, and how he will; but let the means be what it will, and as Contemptible as may be; yet God that Commanded the Light to Shine out of Darkneſs, and that out of Weakneſs, can make Strong; can, nay, doth oft-times make uſe of very unlikely means, to bring about the Converſion and Salvation of his People. Therefore, you that are come to Chriſt, (and that by unlikely means,) ſtay your ſelves, and wonder; and wondering, magnifie all mighty Power, by the working of which, the Means hath bin made effectual to bring you to Jeſus Chriſt.

What was the providence, that God made uſe of, as a Means either more remote, or more near, to bring thee to Jeſus Chriſt? Was it the Removing of thy Habitation, the change of thy Condition, the Loſs of Relations, Eſtate, or the like? was it thy caſting of thine Eye upon ſome good Book, thy hearing

hearing of thy Neighbours talk of Heavenly Things, the beholding of Gods Judgments, as executed upon others, or thine own Deliverance from them; or thy being ſtrangly caſt under the Miniſtry of ſome Godly Man? O take notice of ſuch providence, or providences! They were ſent and managed by mighty Power, to do thee good. God himſelf, I ſay, hath Joyned himſelf unto this Chariot: Yea, and ſo bleſſed it, that it failed not to accompliſh the thing for which he ſent it.

God bleſſeth not every one his Providences in this manner: How many Thouſands are there in this world, that paſs every day under the ſame Providences? but God is not in them, to do that work by them, as he hath done for thy poor Soul, by his effectual working with them. O! That Jeſus Chriſt ſhould meet thee in this Providence, that Diſpenſation, or the other Ordinance! This is Grace indeed! At this, therefore, it will be thy Wiſdom to admire, and for this to bleſs God.

Give me leave, to give you a taſt of ſome of thoſe Providences, that have been effectual, through the Management of God, to bring Salvation to the Souls of his People. *Firſt*,

Firſt, The firſt ſhall be, That of the *Woman* of *Samaria*. It muſt happen, that ſhe muſt needs go out of the City to draw Water (not before, nor after, but) juſt when Jeſus Chriſt her Saviour was come from far, and ſet to reſt him (being weary) upon the Well: What a bleſſed Providence was this? Even a Providence Managed by Almighty Wiſdom, and Almighty Power, to the Converſion and Salvation of this poor Creature. For by this Providence, was this Poor Creature, and her Saviour, brought together; that that bleſſed Work might be fulfilled upon the Woman, according to the purpoſe afore determined by the Father, *Joh* 4.

Secondly, What a Providence was it, that there ſhould between a *Tree* in the way, for *Zachus* to climb, thereby to give Jeſus an opportunity to call that, Chief of the *Publicans*, home to himſelf, even before he came down there-from? *Luk*. 19.

Thirdly, was it not alſo wonderfull, that the *Thief*, which you read of in the Goſpel, ſhould by the providence of God be caſt into priſon, to be condemned, even at that Seſſions that Chriſt himſelf was to die; Nay, and that it

ſhould

ſhould happen too, that they muſt be hanged together, that the Thief might be in hearing and obſerving of Jeſus in his laſt words, that he might be converted by him before his death? *Luk.* 23.

Fourthly, What a ſtrang providence was it, and as ſtrangly managed by God, that *Oneſimus*, when he was run away from his Maſter, ſhould be taken, and, as I think, caſt into that very priſon, where *Paul* lay bound for the word of the Goſpel; that he might there be by him converted, and then ſent home again to his Maſter, Philem. *Behold, all things work together for Good; to them that love God; to them,* who are the called according to his purpoſe, *Rom.* 8.

Nay, I have, my ſelf, known ſome that have been made to go to hear the Word preached, againſt their wills: others have gone, not to hear; but to ſee, and be ſeen; nay, to jear and flout others; again, to catch and carp at things. Some alſo to feed their adulterous eyes, with the ſight of beautifull Objects, and yet God hath made uſe, even of theſe things, even of the wicked, and ſinfull propoſals of ſinners, to bring them under *that* grace, that might ſave their ſouls. *Seventh*,

Seventhly, Doth no man come to Jeſus Chriſt, *but by the drawing*, &c. *of the Father*? then let me here caution thoſe poor ſinners, that are ſpectators of the change, that God hath wrought in them that are coming to Jeſus Chriſt, not to attribute *this* work and change, to other things and cauſes.

There are ſome poor ſinners in the VVorld, that plainly ſee a change, a mighty change in their Neighbors, and Relations, that are coming to Jeſus Chriſt: But as I ſaid, they being ignorant, and not knowing whence it comes, and whither it goes (*For ſo is every one that is Born of the Spirit*, John, 3. 8.)

Therefore, they Attribute this Change to other Cauſes; as,

1. To Melancholy.
2. To ſitting alone.
3. To overmuch Reading.
4. To their going to too many Sermons.
5. To too much ſtudying, and muſing on what they hear.

Alſo, they conclude on the other ſide;

Firſt, That it is for want of merry company.

Secondly, For want of Phyſick, and therefore

therefore they adviſe them to leave off Reading, going to Sermons, the company of ſober Peop'e, and to be merry, to go a Goſſipping, to buſie themſelves in the things of this VVorld, not to ſit muſing alone, *&c.*

But come poor ignorant ſinner, let me deal with thee, it ſeemes thou art turned *Counſellor for Satan:* I tell thee, thou knoweſt not what thou doſt. Take heed of ſpending thy judgment after this manner; thou judgeſt fooliſhly, *And ſaiſt in this, to every one that paſſeth by, that thou art a Fool.*

VVhat! count Convictions for ſin, mournings for ſin, and Repentance for ſin, Melancholy! This is like thoſe that on the otherſide, ſaid, *Theſe men are Drunk with new Wine,* &c. as he that ſaid, *Paul* was Mad, *Acts* 2. 13. *chap.* 26. 24.

Poor ignorant ſinner, canſt thou judge better. VVhat! Is ſitting alone, penſive under Gods Hand; Reading the Scriptures, and hearing of Sermons, *&c.* the way to be undone! The Lord open thine Eyes, and make thee to ſee thine Error: Thou haſt ſet thy ſelf againſt God, thou haſt deſpiſed the Operation of his Hands, thou attempteſt

tempteſt to Murther Souls. VVhat! canſt thou give no better Counſel touching thoſe whom God hath VVounded, than to ſend them to the Ordinances of Hell for help; thou biddeſt them be merry and lightſome: but doſt thou not know that *The heart of Fools is in the Houſe of Laughter*, Eccleſ. 7. 4. Thou bideſt them ſhun the hearing of Thundring Preachers; *But is it not better to hear the Rebuke of the wiſe, than for a man to hear the Song of Fools.* verſe 5. Thou bidſt them buſy themſelves in the things of this VVorld: but doſt thou not know that the Lord bids, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof?* Matt. 6. 36.

Poor ignorant ſinner, hear the Counſel of God to ſuch, and learn, thy ſelf, to be wiſer. *If any be afflicted, let him Pray, is any merry let him ſing Pſalms. Bleſſed is he that heareth me, and hear for time to come: Save your ſelves from this untoward Generation; ſearch the Scripture, give attendance to Reading. It is better to go to the Houſe of Mourning, than to the Houſe of Feaſting*, Jam. 5. 13. Prov. 8. 32, 33. *Acts* 2. 40. *Joh.* 5. 39. 1 *Tim.* 4. 13. *Eccleſ.* 7. 1, 2, 3.

And

And wilt thou judg him that doth thus, art thou almoſt like *Elemas* the Sorcerer, that ſought to turn the Deputy from the Faith, thou ſeekeſt to pervert the right ways of the Lord; take heed, leſt ſome heavy judgment overtake thee, *Acts* 13. 8. 9, 10, 11, 12, 13.

What! Teach men to quench convictions; take men off from a ſerious conſideration of the evil of ſin, of the Terrors of the world to come, and of how they ſhall eſcape the ſame! VVhat! Teach men to put God and his VVord out of their minds by running to merry Company, by running to the VVorld, by Goſſipping, *&c.* This is as much as to bid them ſay to God, *Depart from us, for we deſire not the knowledge of thy ways; Or, what's the Almighty that we ſhould ſerve Him! Or, what profit have we, if we keep his Ways?* Here's a Devil in Grain! What: bid men walk according to the courſe of this world, according to the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience,* Epheſ. 2.

Object. *But we do not know, that ſuch are comming to Jeſus Chriſt, truly we*

wonder at them, and think they are Fools.

Anſw. *Firſt*, Do you not know that they are coming to Jeſus Chriſt? then they may be coming to him for ought you know, and why will you be worſe than the Brute, *to ſpeak evil of the things ye know not*? What! are ye made to be taken and deſtroyed; muſt ye utterly Periſh in your own Corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? let them alone then. If you cannot ſpeak good of them, ſpeak not bad. *Refrain from theſe Men, and let them alone; for if this Council, or this Work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt haply ye be found, even to fight againſt God.* Acts 5. 38 39.

Thirdly, But why do you wonder at a work of Conviction, and Converſion; know you not, that this is the Judgment of God upon you, ye deſpiſers? *To behold, and wonder, and periſh.* Acts. 13. 40, 41.

Fourthly, But why wonder, and think they are Fools? Is the way of the juſt an abomination to you, ſee that paſſage and be aſhamed, *He that is upright*

right in the way is an Abomination to the wicked, Pro. 29. 27.

Fifthly, Your wondring at them, argues, that you are ſtrangers to your ſelves, to conviction for ſin, and to hearty deſires to be ſaved: as alſo to coming to Jeſus Chriſt.

But how ſhall we know, that ſuch men are coming to Jeſus Chriſt?

Anſ. Who can make them ſee that Chriſt has made blind! (*Joh.* 9. 39.) Nevertheleſs, becauſe I endeavor thy Conviction, Converſion, and Salvation, Conſider,

1. Do they cry out of Sin, being burdened with it, as of an exceeding bitter thing?

2. Do they fly from it, as from the Face of a deadly Serpent?

3. Do they Cry out of the inſufficiency of their own Righteouſneſs, as to juſtification in the ſight of God?

4. Do they Cry out after the Lord Jeſus, to ſave them?

5. Do they ſee more Worth, and Merit, in one drop of Chriſts Blood to ſave them, than in all the ſins of the VVorld to Damn them?

6. Are they tender of ſinning againſt Jeſus Chriſt?

7. Is his Name, Perſon, and Undertakings, more precious to them, than is the Glory of all the VVorld?

8. Is his VVord moſt Dear unto them?

9. Is Faith in Chriſt, (of which they are convinced by Gods Spirit, of the want of; and that without it, they can never cloſe with Chriſt;) Precious to them?

10. Do they ſavor Chriſt in his VVord, and do they leave all the VVorld for his Sake; and are they willing (God helping them) to run all hazzards, for his Name, for the love they bear to him?

11. Are his Saints precious to them?

If theſe things be ſo, whether thou ſeeſt them or no, theſe men are coming to Jeſus Chriſt, *Rom.* 7. 9, 10, 11, 12, 13, 14. *Pſal.* 38. 3, 4, 5, 6, 7, 8. *Heb.* 6. 18, 19, 20. *Iſa.* 64. 6. *Phil.* 3. 7, 8. *Pſal.* 54. 1. *Pſal.* 109. 26. *Acts* 16. 30. *Pſal.* 51. 7, 8. 1 *Pet.* 1. 18, 19. *Rom.* 7. 24. 2 *Cor.* 5. 2. *Acts.* 5. 41. *Jam.* 2. 7. *Phil.* 3. 7, 8. *Song.* 5. 10, 11, 12, 13, 14, 15. *Pſal.* 119. *Joh.* 13. 35. 1 *Joh.* 4. 7. *chap.* 3. 14. *Joh.* 16. 9. *Rom.* 14. 23. *Heb.* 11. 6. *Pſal.* 19. 10, 11. *Jer.* 15. 16. *Heb.* 11. 24, 25, 26, 27. *Acts.* 20. 22, 23, 24.

chap.

chap. 21. 13. *Tit.* 3. 15. 2 *Joh.* 1. *Epheſ.* 4. 16. *Phil.* 7. 1 *Cor.* 16. 24.

The Second Obſervation.

I come now to the Second Obſervation propounded to be ſpoken to; to witt,

That they that are coming to Jeſus Chriſt are oft-times heartily afraid, that Jeſus Chriſt will not receive them.

I told you, that this Obſervation is implyed in the Text, and I gather it from the largeneſs, and openneſs of the Promiſe [*I will in no wiſe caſt out*]. For had there not been a proneneſs in us *to fear Caſting out*, Chriſt needed not to have, as it were, waylaid our fear, as he doth, by this great and ſtrange Expreſſion, *In no wiſe*; [*And him that Cometh to me, I will in no wiſe caſt out.*] There needed not, as I may ſay, ſuch a Promiſe, be invented by the VViſdom of Heaven, VVorded at ſuch a Rate, as it were, on purpoſe to daſh in peeces at one blow, all the Objections of Coming Sinners; if they were not prone to admit of ſuch Objections, to the diſcouraging of their own Souls. For this VVord, *in no wiſe*;

cutteth the Throat of all Objections; and it was dropt by the Lord Jesus, for that very end; and to help the Faith that is mixed with Unbelief.

And it is as it were, the sum of all Promises: neither can any Objection be made, upon the unworthyness that thou findest in thee, that this Promise will not asoile.

But I am a great sinner, sayst thou.

I will in no wise cast out, sayes Christ.

But I am an old sinner, sayst thou.

I will in no wise cast out, sayes Christ.

But I am a hard hearted sinner, sayst thou.

I will in no wise cast out, sayes Christ.

But I am a back-sliding sinner, sayst thou.

I will in no wise cast out, sayes Christ.

But I have served Satan all my dayes, sayst thou.

I will in no wise cast out, sayes Christ.

But I have sinned against Light, sayst thou.

I will in no wise cast out, sayes Christ.

But

But I have ſinned againſt mercy, ſayſt thou.

I will in no wiſe caſt out, ſayes Chriſt.

But I have no good thing to bring with me, ſay'ſt thou:

I will in no wiſe caſt out, ſayes Chriſt.

Thus I might go on, to the end of things, and ſhew you, that ſtill this promiſe was provided to anſwer Objections; And doth anſwer them: But I ſay, what need it be, if they that are coming to Jeſus Chriſt, are not ſometimes, yea oft-times, heartily afraid, *that Jeſus Chriſt, will caſt them out.*

I will give you, now, two inſtances, that ſeem to imply the truth of this obſervation.

In the Nineth of *Matthew*, at the Second *Verſe*, you read of a man, that was ſick of the Palſie; and he was coming to Jeſus Chriſt, being born upon a bed by his Friends: He alſo was coming himſelf, and that upon another account than any of his friends was aware of; even for the pardon of ſins, and the Salvation of his Soul. Now ſo ſoon as ever he was come into the preſence of Chriſt, Chriſt bids him

be of good chear; it seems then, his heart was fainting, but what was the cause of this fainting, but the guilt, and burden of his sins; therefore he proceeds, *Be of good chear, thy sins are forgiven thee.*

I say, Christ saw him sinking in his mind, about how it would go with his most Noble part; and therefore, first, he applies himself to him, upon that account. For though his friends, had Faith enough as to the cure of the Body, yet he himself had little enough as to the Cure of his Soul: Therefore, Christ takes him up as a man falling down, saying, *Son, be of good Cheer, thy Sins are forgiven thee.*

That about the Prodigal, seemes pertinent also to this matter; *When he was come to himself, he said, how many hired Servants of my Father have Bred enough, and to spare, and I perish for Hunger. I will arise now and go to my Father.* Heartily spoken. But how did he perform his Promise? I think, not so well as he promised to do: And my ground for my Thoughts is, because his Father, so soon as he was come at him, fell upon his Neck and Kist him: Implying methinks, as if the

Pro-

Prodegal by this time was dejected in his mind; and therefore, his Father gives him the moſt ſudden and familiar token of Reconciliation.

And Kiſſes were of old time often uſed to remove Doubts and Fears. Thus *Laban*, and *Eſau*, *Kiſs Jacob*. Thus *Joſeph*, *Kiſſed his Brethren*, and thus alſo *David*, *Kiſſed Abſolom*, *Gen.* 31. 55. *chap.* 33. 1, 2, 3, 4, 5, 6. *chap.* 48. 9, 10. 2 *Sam.* 14. 33.

'Tis true, as I ſaid, at firſt ſetting out, he ſpake heartily, as ſometimes Sinners alſo do in their beginning to come to Jeſus Chriſt: But might not he, yea, in all probability he had, (between the firſt ſtep he took, and the laſt, by which he accompliſhed that journey) many a thought, both this way, and that; as whether his Father would receive him, or no? As thus; I ſaid, *I would go to my Father*: but how, if when I come at him, he ſhould ask me, *Where I have all this while bin*; VVhat muſt I ſay then? Alſo, if he asks me, *What is become of the portion of Goods that he gave me*; VVhat ſhall I ſay then? If he asks me, *Who have bin my Companions*; VVhat ſhall I ſay then? If he alſo ſhall ask me, *What hath*

hath bin my Preferment in all the time of mine abſence from him; VVhat ſhall I ſay then? Yea, and if he ask me, *Why I came home no ſooner*; What ſhall I ſay then? Thus, I ſay, might he reaſon with himſelf; And being Conſcious to himſelf, that he could give but a bad Anſwer to any of theſe Interogatories; no marvel, if he ſtood in need firſt of all, *of a Kiſs* from his Fathers Lips. For, had he anſwered the firſt, in Truth he muſt ſay, *I have bin a haunter of Taverns, and Alehouſes*; and as for my Portion, *I ſpent it in Riotous Living*; my Companions, *were Whores, and Drabs*: As for my preferment, the higheſt was, *that I became a Hoggard*: and as for my not coming home till now, *Could I have made ſhift to have ſtaid abroad any longer, I had not lain at thy Feet for Mercy now.*

I ſay, theſe things conſidered, and conſidering again, how prone poor man is, to give way, when truly awakned, to deſpondings, and heart-miſgivings; no marvel if he ſink in his mind, between the time of his firſt ſetting out, and that of his coming to his Father.

3. But *Thirdly*, methinks I have for the con-

confirmation of this Truth, the conſent of all the Saints that are under Heaven, to witt, *That they that are Coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them.*

Queſt. *But what ſhould be the Reaſon?*

I will Anſwer to this Queſtion thus.

Firſt, It is not for want of the revealed VVill of God, that manifeſteth grounds for the Contrary, for that there is a ſufficiency of; yea, the Text it ſelf, hath laid a ſufficient Foundation, for incouragement, for them that are Coming to Jeſus Chriſt.

And him that Cometh to me, I will in no wiſe caſt out.

Secondly, It is not for want of an Invitation to Come, for that is full, and plain, *Come unto me, all ye that Labor, and are heavy Laden, and I will give you Reſt*, Mat. 11. 28.

Thirdly, Neither is it, for want of a manifeſtation of Chriſts willingneſs to receive, as thoſe Texts above named, with that which follows, declareth. *If any man Thirſt, let him come unto me and drink*, Joh. 7. 37.

Fourthly,

Fourthly, It is not for want of exceeding great and precious Promiſes, to receive them that Come. *Wherefore, come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* 2 *Cor.* 6. 17, 18.

Fifthly, It is not for want of Solemn Oath, and Ingagement, to ſave them that come: *For, becauſe he could ſwear by no Greater, he ſwore by Himſelf*; —*That by Two Immutable Things, in which it was impoſſible that God ſhould Lie, we might have a ſtrong Conſolation, who have fled for Refuge, to lay hold on the Hope ſet before us,* Heb. 6. 15, 16, 17, 18.

Sixthly, Neither is it for want of great Examples of God's Mercy, that have come to Jeſus Chriſt, of which we Read moſt plentifully in the Word.

Therefore, it muſt be concluded, It is for want of that which follows:

Firſt, It is for want of the Knowledge of Chriſt: Thou knoweſt but little of the Grace and Kindneſs that is in the Heart

Heart of Chriſt: Thou knoweſt but little of the Vertue and Merit of his Blood: Thou knoweſt but little of the Willingneſs, that is in his Heart to ſave thee; And this is the reaſon of the Fear that ariſeth in thy Heart, and that cauſeth thee to doubt, that Chriſt will not receive thee. Unbelief is the Daughter of Ignorance: Therefore, Chriſt ſaith; *O Fools, and ſlow of Heart to Believe*, Luk. 24. 25.

Slowneſs of Heart to believe, flows from thy Fooliſhneſs in the Things of Chriſt: This is evident to all that are acquainted with themſelves, and that are ſeeking after Jeſus Chriſt: The more Ignorance, the more Unbelief; the more Knowledge of Chriſt, the more Faith. *They that know thy Name, will put their Truſt in thee*, Pſal. 9. 10. He therefore, that began to come to Chriſt but the other day, and hath yet but little Knowledge of him, he fears that Chriſt will not receive him: But he that hath been longer acquainted with him, he is *Strong, and hath over-come the Wicked One*, 1 Joh. 2.

When *Joſeph*'s Brethren came into *Egypt* to buy Corn, it is ſaid; Joſeph *knew his Brethren, but his Brethren knew*

not

not him. What follows? Why, great Miſtruſt of Heart about their ſpeeding well; ſpecially, if *Joſeph* did but anſwer them Roughly; calling them *Spies*, and queſtioning their *Truth*, and the like. And obſerve it; So long as their Ignorance about their Brother remained with them, whatſoever *Joſeph* did, ſtill they put the worſt Senſe upon it: For inſtance; *Joſeph* upon a time, bids the Steward of his Houſe bring them Home, to Dine with him, to Dine even in *Joſeph*'s Houſe: And how is this reſented by them? Why, they were afraid: *And the men were afraid, becauſe they were brought into* (their Brother) Joſeph's *Houſe.* And they ſaid, *He ſeeketh occaſion againſt us, and will fall upon us, and take us for Bond-men, and our Aſſes*, Gen. 42. Chap. 43. What! Afraid to go to *Joſeph*'s Houſe? He was their *Brother*; He intended to Feaſt *them*; to *Feaſt* them, and Feaſt with them. Ah! but they were ignorant, *That he was their Brother:* And ſo long as their Ignorance laſted, ſo long their Fear terrifyed them. Juſt thus it is with the Sinner, that but of late is coming to Jeſus Chriſt: He is ignorant of the Love and Pity that is

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in Chriſt to Coming-Sinners: Therefore he doubts, therefore he fears, therefore his Heart miſ-gives him.

Coming-Sinner, Chriſt inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine; yea, to come into his Wine-Cellar, and his Banner over thee ſhall be Love, *Revel.* 3.20. *Song* 2. *Chap.* 5. But I doubt it, ſayes the Sinner: But 'tis anſwer'd; He calls thee, invites thee to his Banquet, to his Flaggons, Apples; to his Wine, and to the Juyce of his Pomgranate. O I fear, I doubt, I miſtruſt! I tremble in Expectation of the contrary! *Come out of the Man, thou Daſtardly Ignorance!* Be not afraid Sinner, only Believe: *He that cometh to Chriſt, he will in no wiſe caſt out.*

Let the Coming-Sinner therefore ſeek after more of the good Knowledge of Jeſus Chriſt: Preſs after it; Seek it as Silver; and dig for it, as for hid Knowledge. This will embolden thee: This will make thee wax Stronger and Stronger. *I know, whom I have Believed*; *I know him*, ſaid *Paul:* And what follows? Why, *And I am perſwaded, that he is able to keep that which I have committed to him, againſt that Day*, 2 Tim. 1.13.

What

What had *Paul* committed to Jeſus Chriſt? The Anſwer is, He had committed to him *his Soul*. But why did he Commit his Soul to him? Why, becauſe he *knew* him: He *knew* him to be Faithful, to be Kind: He *knew*, he would not fail him, nor forſake him; And therefore, he laid his Soul down at his Feet; and committed it to him, to keep againſt that Day. But,

Secondly, Thy Fears, that Chriſt will not receive thee, may be alſo a *Conſequent* of thy earneſt, and ſtrong Deſires after thy Salvation by him. For this I obſerve; That ſtrong *Deſires* to *have*, are attended with ſtrong *Fears* of *miſſing*. What a Man moſt ſets his Heart upon, and what his Deſires are moſt after, he (oft-times) moſt fears, he ſhall not obtain. So the Man, the Ruler of the Synagogue, had a great deſire, that his Daughter ſhould live; and that Deſire was attended with Fear, that ſhe ſhould not: Wherefore, Chriſt ſaith unto him, *Be not afraid*, Mark 5. 36.

Suppoſe a Young Man ſhould have his Heart much ſet upon a Virgin, to have her to Wife: If ever he Fears he ſhall not Obtain, it is when he begins

to

to love; now, thinks he, ſome body will ſtep in betwixt my Love, and the Object of it; either they will find Fault with my Perſon, my Eſtate, my Conditions, or ſomthing.

Now thoughts begin to work, ſhe doth not like me, or ſomething. And thus it is with the Soul at firſt Coming to Jeſus Chriſt; thou loveſt him, and thy love produceth Jealouſy, and that Jealouſy, oft-times, beget Fears.

Now thou feareſt the Sins of thy Youth, the Sins of thine old Age, the Sins of thy Calling, the Sins of thy Chriſtian Duties, the Sins of thy Heart, or ſomthing: thou thinkeſt ſomthing or other will alienate the Heart and Affections of Jeſus Chriſt from thee; thou thinkeſt he ſees ſomthing in thee, for the ſake of which he will refuſe thy Soul.

But be content, a little more Knowledge of him, will make thee take better heart, thy earneſt deſires ſhall not be attended with ſuch burning Fears: Thou ſhalt hereafter ſay, *This is mine Infirmity.* (Pſal. 77.)

Thou art *Sick of Love*; a very ſweet Diſeaſe, and yet every Diſeaſe has ſome weakneſs attending of it; yet I

wiſh this Diſtemper (if it be lawful to call it ſo) was more Epidemical. Dye of this Diſeaſe, I would gladly do; 'tis better than Life it ſelf, though it be attended with Fears. But thou cryeſt, *I cannot obtain:* Well, be not too haſty in making Concluſions: If Jeſus Chriſt had not put his Finger in at the Hole of the Lock, thy Bowels would not have been troubled for him, (*Song* 5.) Mark how the Prophet hath it: *They ſhall walk after the Lord; he ſhall Roar like a Lyon: When he ſhall Roar, the Children ſhall Tremble from the* East: *They ſhall Tremble like a Bird out of* Egypt, *and as a Dove out of the Land of* Aſſyria, Hoſ. 11. 10, 11.

When God *Roars,* (as oft-times the Coming Soul hears him Roar) what Man, that is coming, can do otherwiſe than Tremble? (*Amos* 3. 8.) But Trembling he comes: *He ſprang in, and came Trembling, and fell down before* Paul *and* Silas, Act. 16.

Should you ask him that we mentioned but now; How long is it, ſince you began to fear you ſhould miſs of this Damoſel you Love ſo? The Anſwer would be; Ever ſince I began to Love her: But did you not fear it before? No;

No; nor ſhould I fear it now, but that I vehemently Love her. Come Sinner, let us apply it: How long is it ſince thou beganneſt to Fear, that Jeſus Chriſt will not Receive thee? Thy Anſwer is; Ever ſince I began to deſire, that he would ſave my Soul. I began to Fear, when I began to Come: And the more my Heart burns in Deſires after him, the more I feel my Heart fear, I ſhall not be Saved by him.

See now; Did not I tell thee, That thy Fears were but the Conſequence of ſtrong Deſires? Well, fear not, Coming-Sinner; Thouſands of Coming-Souls are in thy Condition, and yet they will alſo get ſafe into Chriſt's Boſom. *Say* (ſayes Chriſt) *to them that are of a fearful Heart, Be ſtrong, fear not*; —— *Your God will come and Save you*, Iſa. 35. 4. Chap. 63. 1.

Thirdly, Thy Fear that Chriſt will not Receive thee, *May ariſe from a Senſe of thine own Unworthyneſs*. Thou ſeeſt what a poor, ſorry, wretched, worthleſs Creature thou art; And ſeeing this, thou feareſt Chriſt will not Receive thee. *Alas*, ſay'ſt thou, *I am the Vileſt of all Men*; *a Town-Sinner*, *a Ring-*

leading-Sinner! I am not only a Sinner my ſelf, but have made others two-fold worſe the Children of Hell alſo. Beſides, Now I am under ſome Awakenings, and Stirrings of Mind after Salvation; even now I find my heart Rebellious, Carnal, Hard, Treacherous, Deſperate, prone to Unbelief, to Deſpair: It forgetteth the Word; it wandreth, it runneth to the Ends of the Earth. There is not (I am perſwaded) one in all the World, that hath ſuch a deſperate wicked Heart, as mine is: My Soul is careleſs to do Good; but none more earneſt to do that which is Evil.

Can ſuch an one as I am, Live in Glory? Can an Holy, a Juſt, and Righteous God, once think (with Honour to his Name) of Saving ſuch a Vile Creature as I am? I fear it. Will he ſhew Wonders to ſuch a dead Dog as I am? I doubt it.

I am caſt out, to the loathing of my Perſon; yea, I loath my ſelf: I ſtink in mine own Noſtrils. How can I then be accepted by an Holy and Sin-abhorring God? (Pſal. 38. 5,6,7. Ezek. 16. Chap. 20. 42, 43, 44.) *Saved I would be; and, Who is there, that would not, were they in my Condition? Indeed, I wonder*

der at the Madneſs and Folly of others, when I ſee them ſo Merry in their Chains; while I ſee them Leap and Skip ſo careleſly about the Mouth of Hell. Bold Sinner, How dareſt thou tempt God, by Laughing at the Breach of his Holy Law? But Alas! They are not ſo bad one way, but I am worſe another: I wiſh, my Self were any Body but my Self: And yet here again, I know not what to wiſh. When I ſee ſuch, as I believe, are coming to Jeſus Chriſt; O I bleſs them! But am confounded in my ſelf, to ſee how unlike (as I think) I am to every good Man in the World. They can Hear, Read, Pray, Remember, Repent; be Humble, and Do every thing better than ſo Vile a Wretch as I.

I, Vile Wretch, am good for nothing, but to burn in Hell-Fire; and when I think of that, I am confounded too.

Thus the Senſe of Unworthyneſs, creates and heightens Fears in the Hearts of them that are coming to Jeſus Chriſt; But indeed, it ſhould not: For, who needs the Phyſitian, but the Sick? Or, who did Chriſt come into the World to Save, but the Chief of Sinners? (*Mar.* 1. 17. 1 *Tim.* 1. 15.) Where-

fore, the more thou ſeeſt thy Sins, the faſter fly thou to Jeſus Chriſt. And let the Senſe of thy own Unworthyneſs, prevail with thee yet to go faſter. As it is with the Man that carrieth his broken Arm in a Sling to the Bone-ſetter; ſtill as he thinks of his broken Arm, and as he feels the Pain and Anguiſh, he haſtens his Pace to the Man: And if Satan meets thee, and asketh, Whether goeſt thou? Tell him, Thou art Maimed, and art going to the Lord Jeſus. If he objects thine own Unworthineſs, Tell him; That even as the Sick ſeeketh the Phyſitian, and as he that hath broken Bones, ſeeks him that can Set them: So thou art going to Jeſus Chriſt for Cure and Healing, for thy Sin-ſick-Soul.

But it oft-times happeneth to the Coming-Soul, as it happeneth to him that flies for his Life; He deſpairs of Eſcaping, and therefore delivers up himſelf into the Hand of the Purſuer. But, up, up, Sinner; be of good chear, Chriſt came to Save the Unworthy Ones: Be not Faithleſs, but Believe. Come away Man; the Lord Jeſus calls thee, ſaying; *And him that cometh to me, I will in no wiſe caſt out.*

Fourthly,

Fourthly, Thy Fear that Chriſt will not Receive thee, may ariſe from a Senſe of the exceeding Mercy of being Saved. Sometime Salvation is in the Eyes of him that deſires it, ſo great, ſo huge, ſo wonderful a thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaid *David*) *a Light thing, to be a King's Son-in-Law*, 1 Sam. 18. 23. So the Thoughts of the Greatneſs and Glory of the Thing propounded; as Heaven, Eternal Life, Eternal Glory, to be with God, and Chriſt, and Angels: Theſe are great Things; Things too Good, (ſaith the Soul, that is little in his own Eyes:) Things too Rich, (ſaith the Soul, that is truly poor in Spirit) for me.

Beſides, the Holy Ghoſt hath a way to greaten Heavenly things, to the underſtanding of the coming ſinner; yea, and at the ſame time to greaten too the ſin, and unworthineſs of that ſinner. Now the Soul ſtaggeringly wonders, ſaying; What! to be made like Angels, like Chriſt! To live in Eternal bliſs, joy and felicity! This is for

Angels, and for them that can walk like Angels.

If a *Prince*, a *Duke*, or *Earl*, ſhould ſend (by the Hand of his Servant) to ſome poor, ſorry, beggarly ſcrub, to take her for his Maſter, to wife; and the Servant ſhould come and ſay, My Lord and Maſter, ſuch an one, hath ſent me to thee, to take thee to him to wife; he is rich, beautiful; and of excellent qualities; he is Loving, Meek, Humble, Well-ſpoken, *&c.* What now would this poor, ſorry, beggarly Creature think? what would ſhe ſay, or how would ſhe frame an anſwer? When *King David* ſent to *Abigail* upon this account, and though ſhe was a rich woman, yet ſhe ſaid, *Behold, Let thine hand maid be a Servant to waſh the feet of the Servants of my Lord.* (1 Sam. 25. 40, 41.) She was confounded, ſhe could not well tell what to ſay, the offer was ſo great, beyond what could in reaſon be expected.

But ſuppoſe this great perſon ſhould Second his Sute, and ſend to this Sorry Creature again; What would ſhe ſay now? Would ſhe not ſay, *you Mock me*? But what if he affirms that he is in good earneſt, and that his Lord *muſt* have

have her to wife; yea, ſuppoſe he ſhould prevail upon her to Credit his Meſſage, and to addreſs her ſelf for her Journey: Yet behold, every thought of her pedigree confounds her; alſo her ſenſe of want of beauty, makes her aſhamed: and if ſhe doth but think of being imbraced, the unbelief that is mixed with that thought, whirls her into tremblings: And now ſhe calls her ſelf fool for believing the Meſſenger, and thinks not to go: If ſhe thinks of being bold, ſhe Bluſhes, and the leaſt thought that ſhe ſhall be rejected, when ſhe comes at him, makes her look as if ſhe would give up the Ghoſt.

And is it a wonder then, to ſee a Soul that is drowned with the ſenſe of glory, and a ſenſe of its own nothingneſs, to be confounded in it ſelf, and to fear that the glory apprehended, is too great, too good, and too rich for ſuch an one.

That thing, Heaven and Eternal Glory, is ſo great; and I that would have it, ſo ſmall, ſo ſorry a Creature, that the thoughts of obtaining, confounds me.

Thus, I ſay, doth the greatneſs of the things deſired, quite daſh and overthrow the mind of the deſirer: O it is

too

too bigg, it is too big! It is too great a mercy.

But coming ſinner, let me reaſon with thee, Thou ſay'ſt it is too bigg, too great. Well, will things that are leſs, ſatisfie thy Soul? will a leſs thing than Heaven, than Glory, and Eternal life, anſwer thy deſires? No, nothing leſs: yet I fear they are too big, and too good for me, ever to obtain. Well, as big, and as good as they are, God giveth them to ſuch as thou; They are not too big for God to give. No, not too big to give freely: be content, let God give like Himſelf; he is that Eternal God, and he giveth like himſelf. When *Kings* give, they do not uſe to give as poor men do. Hence it is ſaid, that *Nabal* made a feaſt in his houſe, *Like the feaſt of a King:* And again, *All theſe things did* Araunah, *as a King, give unto David*, 1 Sam. 25. 2 Sam. 24. Now God is a great King, let him give like a King; Nay, let him give like himſelf, and do thou receive like thy ſelf: He hath all, and thou haſt nothing. God told his people of old, that he would ſave them in truth, and in righteouſneſs; and that they ſhould return to, and injoy the Land, which before, for

their

their ſins, had ſpued them out: and then adds, under a ſuppoſition of their counting the mercy too good, or too big: *If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be Marvellous in mine eyes, ſaith the Lord of hoſts*, Zech. 8. 6.

As who ſhould ſay, they are now in Captivity, and little in their own eyes; therefore they think the mercy of returning to *Canaan*, is a mercy too marvellouſly big for them to injoy; but if it be ſo in their eyes, it is not ſo in mine: I will do for them, *like God*, if they will but receive my bounty, *like ſinners*.

Coming ſinner, God can give his heavenly *Canaan*, and the glory of it unto thee; yea none ever had them, but as a *gift*, a *free* gift: He hath given us his Son, *how ſhall he not then with him alſo freely give us all things?* Rom 8.

It was not the worthineſs of *Abraham*, or *Moſes*, or *David*, or *Peter*, or *Paul*: But the mercy of God that made them inheritors of Heaven. If God thinks thee worthy, judge not thy ſelf unworthy; but take it, and be thankfull. And it is a good ſigne, he intends to give thee, if he hath drawn out thy heart to ask. *O Lord, thou haſt heard*

heard the deſire of the humble, thou wilt prepare their heart, thou wilt encline thine ear, (Pſal. 10. 17.)

When God is ſaid to encline his ear, it implies an intention to beſtow the mercy deſired: Take it therefore, thy Wiſdom will be to receive, not *ſticking* at thine own unworthineſs. It is ſaid, *He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among Princes, and to make them inherit the throwne of glory.* Again, *He raiſeth up the poor out of the duſt, and lifteth ſome needy* But *of the dunghill, that he may ſet him with Princes, even with the Princes of his people.* 1 Sam. 2. 8. Pſal. 113. 7, 8.

You ſee alſo, when God made a Wedding for his Son, he called not the great, nor the rich, nor the mighty, *but the poor, the maimed, the halt, and the blind,* (Mat. 22. Luk. 14.)

Fifthly, Thy fears that Chriſt will not receive thee, may ariſe from the hideous Roarings of the Devil, who purſues thee. He that hears him Roar, muſt be a mighty Chriſtian, if he can, at that time, deliver himſelf from fear. He is called a Roaring Lyon, and then, to alude to that in Iſaiah, *if one look into*

to

to them. they have darkneſs and ſorrow, and the Light is darkned in their very Heaven, 1 Pet. 5. 8. Iſa. 5. 30.

There are two things, among many, that Satan uſeth to Roar Out, after them, that are coming to Jeſus Chriſt.

1. *That they are not Elected.* Or,
2. *That they have ſinned the ſin againſt the Holy Ghoſt.*

To both theſe I anſwer briefly.

Firſt, Touching election, out of which thou feareſt thou art excluded: Why coming ſinner, even the Text it ſelf affordeth thee help againſt this doubt, and that by a double argument.

Firſt, That coming to Chriſt, is by vertue of the gift, promiſe, and drawing of the Father; but thou art a coming, therefore God hath given thee, promiſed thee, and is drawing thee to Jeſus Chriſt. Coming ſinner, hold to this: and when Satan beginneth to Roar again, Anſwer: but I feel my heart moving after Jeſus Chriſt; but that would not be, if I were not given by promiſe, and drawing, to Chriſt by the power of the Father.

Secondly, Jeſus Chriſt hath promiſed, that *him that cometh to Him, he will in no wiſe caſt out:* And if he hath ſaid it,

will

will he not make it good; I mean, even thy Salvation? for, as I have ſaid already; *Not to caſt out,* is to receive, and admit to the benefit of Salvation: if then the Father hath given thee, as is manifeſt by thy coming; and if Chriſt will receive thee, thou coming Soul; as 'tis plain he will, becauſe he hath ſaid, *he will in no wiſe caſt thee out:* Then be confident, and let thoſe concluſions, that as naturally flow from the Text, as light from the Sun, or water from the fountain, ſtay thee.

If Satan therefore objecteth, *but thou art not elected;* Anſwer. But I am coming; Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to ſuch a Lord Jeſus, as *will in no wiſe caſt me out.* Further, Satan, were I not elect, the Father would not draw me, nor would the Son ſo graciouſly open his boſom to me. I am perſwaded, that not one of the non-elect, ſhall ever be able to ſay (no, not in the day of judgement) I did ſincerely come to Jeſus Chriſt. Come they may feignedly, as *Judas* and *Magnus* did; But that is not our queſtion: Therefore, O thou honeſt

honeſt-hearted coming ſinner, be not afraid, but come!

As to the Second part of the Objection, about ſinning the ſin againſt the Holy Ghoſt: The ſame argument overthrows that alſo. But I will argue thus.

Firſt, Coming to Chriſt, is by vertue of a ſpecial gift of the Father; but the Father giveth no ſuch gift to them that have ſinned that ſin; therefore thou that art coming, haſt not committed that ſin. That the Father giveth no ſuch gift to them that has ſinned this ſin; Is evident,

1. Becauſe ſuch have ſinned themſelves out of God's Favour, *They ſhall never have Forgiveneſs*, Matth. 12. 32. But it is a ſpecial Favour of God to give unto a Man, to come to Jeſus Chriſt; becauſe thereby he obtaineth Forgiveneſs: Therefore, he that cometh, hath not ſinned that Sin.

2. They that have ſinned the Sin againſt the Holy-Ghoſt, have ſinned themſelves out of an Intereſt in the Sacrifice of Chriſt's Body and Blood; *There remains for ſuch, no more Sacrifice for Sin:* But God giveth not Grace to any of them to come to Chriſt, that have no ſhare in the Sacrifice of his Body and Blood: Therefore, thou that

that art coming to him, haſt not ſinned that Sin; *Heb.* 10. 26.

Secondly, Coming to Chriſt, is by the Special Drawing of the Father: *No Man cometh to me, except the Father which hath ſent me, draw him:* But the Father draweth not him to Chriſt, for whom he hath not alotted Forgiveneſs by his Blood. Therefore, they that are coming to Jeſus Chriſt, have not ſinned that Sin; becauſe he hath alotted them Forgiveneſs by his Blood, *Joh.* 6. 44.

That the Father cannot draw them to Jeſus Chriſt, for whom he hath not alotted Forgiveneſs of Sins, is manifeſt to Senſe: For that would be a plain Mockery, a Flam; neither becoming his Wiſdom, Juſtice, Holyneſs, nor Goodneſs.

Thirdly, Coming to Jeſus Chriſt, lays a Man under the Promiſe of Forgiveneſs, and Salvation: But it is impoſſible, that he that hath ſinned that Sin, ſhould ever be put under a Promiſe of theſe. Therefore, he that hath ſinned that Sin, can never have Heart to come to Jeſus Chriſt.

Fourthly, Coming to Jeſus Chriſt, lays a Man under his Interceſſion; *For he ever Liveth to make Interceſſion for them that come*, Heb. 7. 25. Therefore, he

he that is coming to Jeſus Chriſt, cannot have ſinned that Sin.

Chriſt has forbidden his People, to pray for them that have ſinned that Sin; and therefore, will not pray for them himſelf: But he prays for them that come.

Fifthly, He that hath ſinned that Sin, Chriſt is to him of no more Worth, than is a Man that is Dead; *For he hath Crucified to himſelf, the Son of God:* Yea, and hath alſo counted his Precious Blood, as the Blood of an Unholy Thing; *Heb. 6. chap.* 10. Now, he that hath this low Eſteem of Chriſt, will never come to him for Life: But the Coming-Man has an high Eſteem of his Perſon, Blood, and Merits. Therefore, he that is coming, has not Committed that Sin.

Sixthly, If he that hath ſinned this Sin, might yet come to Jeſus Chriſt; then muſt the Truth of God be overthrown: which ſaith in one Place; *He hath never Forgiveneſs:* and in another, *I will in no wiſe caſt him out:* Therefore, that he may never have Forgiveneſs, he ſhall never have Heart to come to Jeſus Chriſt. *It is impoſſible, that ſuch an one ſhould be Renewed, ei-*

ther to, or by Repentance, Heb. 6. Wherefore, never trouble thy Head, nor Heart, about this Matter: He that cometh to Jeſus Chriſt, cannot have ſinned againſt the Holy Ghoſt.

Sixthly, Thy Fears that Chriſt will not Receive thee, *may ariſe from thine own Folly, in Inventing; yea, in thy Chalking out to God a way to bring thee Home to Jeſus Chriſt.* Some Souls that are coming to Jeſus Chriſt, are great Tormentors of themſelves upon this account: They conclude, that if their Coming to Jeſus Chriſt is right, they muſt needs be brought Home thus and thus: As to inſtance;

1. Sayes one, If God be bringing of me to Jeſus Chriſt, then will he load me with the Guilt of Sin, till he makes me Roar again.

2. If God be indeed a bringing of me home to Jeſus Chriſt, then muſt I be aſſaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing of me to Jeſus Chriſt; then even when I come at him, I ſhall have wonderful Revelations of him.

This

This is the way that ſome Sinners appoint for God: But, perhaps, he will not walk therein; yet will he bring them to Jeſus Chriſt: But now, becauſe they come not the Way of their own Chalking out, therefore they are at a loſs. They look for Heavy Load and Burden; but, perhaps, God gives them a Sight of their loſt Condition, and addeth not that heavy Weight and Burden. They look for fearful Temptations of Satan; but God ſees, that yet they are not fit for them: Nor is the Time come, that he ſhould be Honoured by them in ſuch a Condition. They look for great and glorious Revelations, of Chriſt, Grace and Mercy: But perhaps, God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at a loſs, yet a-coming to Jeſus Chriſt: *I drew them* (ſaith God) *with the Cords of a Man, with the Bands of Love: I took the Yoke from off their Jaws, and laid Meat unto them*, Hoſ. 11. 4.

Now, I ſay, if God brings thee to Chriſt, and not by the Way that thou haſt appointed, then thou art at a loſs; and for thy being at a loſs, *Thou mayſt*

thank thy ſelf. God hath more ways than thou knowſt of, to bring a Sinner to Jeſus Chriſt: But he will not give thee before-hand an Account, by which of them he will bring thee to Chriſt; *Iſa.* 40. 12. *Job* 33. 13.

Sometimes, he hath his Way *in the Whirlwind*; but ſometimes *the Lord is not there*, Nah. 13. 1 King. 19. 11.

If God will deal more gently with thee, than with others of his Children, grudge not at it: Refuſe not the Waters that go ſoftly, leſt he bring upon thee the Waters of the Rivers, ſtrong and many; even theſe two ſmoaking Fire-brands, the *Devil*, and *Guilt* of Sin; *Iſa.* 8. 6, 7. He ſaid to *Peter*, *Follow me:* And what Thunder did *Zacheus* hear or ſee? Zacheus, *come down*, ſaid Chriſt; *and he came down* (ſayes *Luke*) *and Received him Joyfully.*

But had *Peter*, or *Zacheus*, made the Objection that thou haſt made; and *Directed the Spirit of the Lord, as thou haſt done*; they might have looked long enough, before they had found themſelves coming to Jeſus Chriſt.

Beſides, I will tell thee; That the greatneſs of Senſe of Sin, the hideous Roarings of the Devil, yea, and abun-

dance

dance of Revelations, will not prove that God is bringing the Soul to Jeſus Chriſt: As *Balaam*, *Cain*, *Judas*, and others can witneſs.

Further; Conſider, that what thou haſt not of theſe things *now*, thou mayſt have *another* time, and that to thy Diſtraction: Wherefore, inſtead of being diſcontent, becauſe thou art not in the Fire, becauſe thou heareſt not the Sound of the Trumpet, and Alarum of War; *Pray, that thou enter not into Temptation:* Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that time of need; *Pſal.* 88. 15. *Matth.* 26. 40, 41. *Heb.* 4. 16.

Poor Creature! Thou crieſt, If I were Tempted, I could come faſter, and with more Confidence to Jeſus Chriſt: Thou ſayeſt thou knowſt not what. What ſayes *Job? With-draw thy Hand from me, and let not thy Dread make me afraid: Then call thou, and I will anſwer; or let me ſpeak, and anſwer thou me,* Job 13. 21. It is not the over-heavy Load of Sin, but the Diſcovery of Mercy; not the Roaring of the Devil, but the Drawing of the Father, that makes a Man come to Jeſus

Chriſt: *I my ſelf know all theſe Things.*

True, ſometimes, yea, moſt an end, they that come to Jeſus Chriſt, come the Way that thou deſireſt; the Loaden, Tempted Way: But the Lord alſo leads ſome by the Waters of Comfort. If I was to chuſe, when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the Pleaſant Spring, (though if it was a very profitable Journey, (as that of coming to Chriſt is) I would chuſe to go it through Fire and Water, before I would loſe the Benefit) I would chuſe to go it in the Pleaſant Spring; becauſe the Way would be more Delightſome, the Dayes longer and Warmer, the Nights ſhorter, and not ſo Cold. And it is obſervable, that that very Argument that thou uſeſt to weaken thy Strength in the Way, that very Argument Chriſt Jeſus uſeth to incourage his Beloved to come to him: *Ariſe* (ſaith he) *my Love, my Fair One, and come away*; (Why?) *For lo, the Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, the time of the Singing of Birds is come, and the Voyce of the Turtle is heard in our Land. The Fig-*

Tree

Tree putteth forth her Green Figs, and the Vine, with her tender Grapes, give a good Smell: Ariſe my Love, my Fair One, and come away, Song 2. 10, 11, 12, 13.

Trouble not thy ſelf therefore, Coming-Sinner. If thou ſeeſt thy loſt Condition by Original and Actual Sin; if thou ſeeſt thy Need of the ſpotleſs Righteouſneſs of Jeſus Chriſt; if thou art willing to be found in him, and to take up thy Croſs and follow him: Then pray for a fair Wind, and good Weather, and come away. Stick no longer in a Muſe and Doubt about Things, but come away to Jeſus Chriſt: Do it, I ſay, leſt thou tempt God to lay the Sorrows of a Travelling Woman upon thee. Thy Folly in this thing, may make him do it. Mind what follows: *The Sorrows of a Travelling Woman ſhall come upon him: Why? He is an unwiſe Son; ſo he ſhould not ſtay long in the Place of the breaking forth of Children,* Hoſ. 13. 13.

Seventhly, Thy Fears that Chriſt will not Receive thee, may ariſe from thoſe Decayes that thou findeſt in thy Soul, even while thou art coming to him: Some, even as they are coming to Je-

ſus Chriſt, do find themſelves grow worſe and worſe; And this is, indeed, a ſore Tryal to the poor Coming-Sinner.

To explain my ſelf: There is ſuch an one a coming to Jeſus Chriſt; who, when at firſt, he began to look out after him, was Senſible, Affectionate, and broken in Spirit: but now is grown Dark, Senſleſs, Hard-hearted, and inclining to neglect Spiritual Duties, &c. Beſides, he now finds in himſelf, Inclinations to Unbelief, Atheiſme, Blaſphemy, and the like: Now he finds, he cannot Tremble at God's Word, his Judgements, nor at the Apprehenſions of Hell-fire: Neither can he, as he thinketh, be ſorry for theſe Things. Now, this is a ſad Diſpenſation: The Man under the Sixth Head, complained for want of Temptations; but thou haſt enough of them: Art thou glad of them, Tempted, Coming-Sinner? They that never were Exerciſed with them, may think it a fine thing to be within the Range; but he that is there, is ready to ſweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This man is in the Wilderneſs, among the wild Beaſts: *here* he ſees a Bear, *there* a Lyon, *Yonder* a Leopard, a Wolf, a Dragon: Devils of all ſorts, doubts of all ſorts: Fears of all ſorts Haunt and Moleſt his Soul. Here he ſees ſmoak, yea, feels fire and brimſtone, ſcattered upon his ſecret places; he hears the ſound of an Horrible Tempeſt.

O! My friends, even the Lord Jeſus that knew all things, even He, ſaw no pleaſure in Temptations, nor did He deſire to be in them: Wherefore one, Text ſaith, *he was led*; and an other, *he was driven* of the Spirit into the wilderneſs, to be tempted of the Devil. *Mat.* 4. 1. *Mar.* 1. 12.

But to return, Thus it happeneth ſometimes to them that are coming to Jeſus Chriſt. A ſad hap indeed; one would think, that he that is flying from Wrath to come, has little need of ſuch Clogges as theſe; And yet ſo it is, and wofull experience proves it: The Church of old Complained, *that her enemies over-took her, between the ſtraights.* Juſt between hope and fear, Heaven and Hell, *Lam.* 1.

This man feeleth the infirmity of his

fleſh; he findeth a *proneneſs* in himſelf to be deſperate: now he chides with God, Flings and Tumbles like a Wild Bull in a net, and ſtill the guilt of all returns upon himſelf, to the Cruſhing of him to peices; Yet he feeleth his heart ſo hard, that he can find, as he thinks, no kind falling under any of his Miſcarriages. Now he is a lump of confuſion in his own eyes, whoſe Spirit, and Actions are without order.

Temptations ſerve the Chriſtian, as the Shepheards dogs ſerveth the ſilly ſheep, that is coming behind the flock; he runs upon it, pulls it down, worry it, wound it, and grievouſly bedabbleth it with dirt and wet in the loweſt places of the Furrows of the field: And not leaving it, untill it is half dead; nor then neither, except God rebuke.

Here is *now* room for fears of being caſt away. *Now* I ſee I am loſt, ſayes the ſinner; *This* is not coming to Jeſus Chriſt, ſayes the ſinner; ſuch a deſperate hard, and wretched heart as mine is, cannot be a gracious one, ſaith the ſinner: And bid ſuch an one be Better; he ſayes, I cannot, no I cannot.

Queſt.

Quest. *But what will you say to a Soul in this condition?*

Answ. *I will say, that Temptations have attended the best of Gods people; I will say, that Temptations come to do us good; and I will say also, that there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.*

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty; and wanting the benefit of a glass, he still stands in his own conceit; at last a Limner is sent unto him, who draweth his ill-favoured face to the life: now looking thereon, he begins to be convinc't that he is not half so handsome, as he thought he was. Coming sinner, thy Temptations are these painters, they have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill favoured thou art.

Hezekiah was a good man, yet when he lay sick (for ought I know) he had some what too good an opinion of his heart; and for ought I know also, the Lord might, upon his recovery, leave him to a Temptation, that he might better know All that was in his heart.

Com-

Compare, *Isa.* 38. 1, 2, 3. with 2 *Chron.* 32. 31.

Alas! we are sinfull out of measure, but see it not to the full, untill an hour of Temptation comes: But when it comes, it doth as the Painter doth, it draweth out our heart to the life: Yet the sight of what we are, should not keep us from coming to Jesus Christ.

There are two ways, by which God lets a man into a sight of the Naughtyness of his heart: One is, by the light of the Word, and spirit of God; and the other is, by the Temptations of the Devil. But by the first, we see our naughtiness one way, and by the second, another. By the Light of the Word, and Spirit of God, thou hast a sight of thy naughtyness, as by the light of the Sun, thou hast a sight of the spots, and defilements that are in thy house or raiment. Which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turnes them, as it were, into so many devils within us. Now like prisoners they attempt to brake through the prison of our body,

body; they will attempt to get out at our eyes, mouths, ears, any ways; To the Scandal of the Goſpel, and Reproach of Religion, to the darkning of our evidences, and damning of our ſouls.

But I ſhall ſay, as I ſaid before, this hath oft times been the Lot of Gods people. And, *No Temptation hath over-taken thee, but ſuch as is common to man; and God is faithfull, who will not ſuffer thee to be tempted above what thou art able,* 1 Cor. 10. 13. See the Book of *Job*, the Book of *Pſalms*, and that of the *Lamentations*. And remember further, that Chriſt himſelf was tempted to blaſpheme, to worſhip the devil, and to Murder himſelf. (*Mat* 4. *Luk.* 4.) Temptations, worſe then which, thou canſt hardly be over-taken with. But he was ſinleſs. That is true. And he is thy Saviour, and that is as true: Yea, it is as true alſo, that by his being tempted, he became the Conqueror of the tempter, and a ſuccourer of thoſe that are tempted, *Col.* 2. 14, 15. *Heb.* 2. 17. chap. 4. 15, 16.

Queſt. *But what ſhould be the reaſon, that ſome that are coming to Chriſt, ſhould be ſo Lamentably caſt down, and buffetted with Temptations?*

Anſw. It may be for ſeveral cauſes.

Firſt

First, Some that are coming to Christ, cannot be perſwaded, untill the Temptation comes, that they are ſo vile as the Scripture ſaith they are: True, they ſee ſo much of their wretchedneſs, as to drive them to Chriſt; but there is an *over*, and *above*, of wickedneſs, which they ſee not. *Peter* little thought that he had had Curſing, and Swearing, and Lying, and an inclination in his heart to deny his Maſter, before the Temptation came: But when that indeed, came upon him, then he found it there to his ſorrow. *Joh.* 13. 36, 37, 38. *Mark.* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jeſus Chriſt, are too much affected with their own graces, and too little taken with Chriſts perſon; wherefore God, to take them off from doteing upon their own Jewels, and that they might look more to the perſon; undertaking, and merits of his Son, plunges them into the ditch by Temptations. And this I take to be the meaning of *Job. If I waſh me*, ſaid he, *with ſnow-water, and make my ſelf never ſo clean, yet wilt thou plung me in the ditch, and mine own clothes ſhall abhor me*, Job 9. 30, 31. *Job* had been before a little too much Tampering with his

his own graces, and ſetting his excellencies a little too high (as theſe Texts make manifeſt, *Job* 33. 8, 9, 10, 11, 12. chap. 34. 5, 6, 7, 8, 9. chap. 35. 2, 3. chap. 38. 1, 2. chap. 40. 1, 2, 3, 4. chap. 42. 3, 4, 5, 6.) But by that the Temptation was ended, you find him better taught.

Yea, God doth oft-times, even for this thing as it were, take our graces from us, and ſo leave us almoſt quite to our ſelves, and to the tempter, that we may learn not to love the *Picture*, more than the *perſon* of his Son. See how he dealt with them in the *Sixteenth* of *Ezek.* and the *Second* of *Hoſea*.

Thirdly, Perhaps thou haſt been given too much, to Judge thy brother, to condemn thy brother, becauſe a poor tempted man: And God, to bring down the pride of thy heart, letteth the tempter looſe upon thee, that thou alſo mayeſt feel thy ſelf weak. *For pride goeth before deſtruction, and an haughty ſpirit before a fall.* Pro. 16. 18.

Fourthly, It may be thou haſt dealt a little too roughly with thoſe that God hath this way wounded; not conſidering thy ſelf, leſt thou alſo be tempted: and therefore God hath ſuffered it to come unto thee, *Gal.* 6. 1.

Fifthly,

Fifthly, It may be thou waſt given to ſlumber, and ſleep, and therefore theſe Temptations were ſent to awaken thee. You know that *Peters* Temptation came upon him, after his ſleeping; then, inſtead of watching and praying; then he denyed, and denyed, and denyed his Maſter, *Mat.* 26.

Sixthly, It may be thou haſt preſumed too far, and ſtood too much in thine own ſtrength, and therefore is a time of Temptation come upon thee. This was alſo one cauſe, why it came upon *Peter*. *Though all men forſake thee, yet will not I.* Ah! that's the way to be tempted indeed, *Joh.* 13. 36, 37, 38.

Seventhly, It may be, God intends to make thee wiſe, to ſpeak a word in ſeaſon, to others that are afflicted; and therefore he ſuffereth thee to be Tempted. *Chriſt was tempted, that he might be able to ſuccour them that are tempted.* Heb. 2. 18.

Eighthly, It may be *Satan* hath dared God, to ſuffer him to tempt thee; promiſing, that if he will but let him do it, *thou wilt curſe him to his face.* Thus he obtained leave againſt *Job*; wherefore take heed, tempted ſoul, leſt thou proveſt the devils ſayings true. *Job* 1. chap. 2.

Ninethly,

Ninethly, It may be thy graces muſt be tryed in the fire, that that ruſt that cleaveth to them, may be taken away, and themſelves proved, both before Angels and Devils, far better than of Gold that periſheth; it may be alſo, that thy graces are to receive ſpecial Praiſes and Honour, and Glory, at the coming of the Lord Jeſus (to Judgement) for all the exploits that thou haſt Acted by them againſt Hell, and its infernal crue, in the day of thy Temptation, 1 *Pet.* 1.6,7.

Tenthly, It may be, God would have others learn by thy ſighs, groans and complaints under Temptation, to beware of thoſe ſins; for the ſake of which, thou art at preſent delivered to the Tormentors.

But to conclude this, put the worſt to the worſt, (and then things will be bad enough) ſuppoſe that thou art to this day without the grace of God, yet thou art but a miſerable Creature, a ſinner, that has need of a bleſſed Saviour; and the Text preſents thee with one as good, and kind, as heart can wiſh: who alſo for thy incouragement ſaith, *And him that cometh to me, I will in no wiſe caſt out.*

To come therefore to a word of Application.

IS it ſo? *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid, that Jeſus Chriſt will not receive them.* Then this teacheth us theſe things:

Firſt, That faith, and doubting, may at the ſame time have their reſidence in the ſame ſoul. *O Thou of little faith, wherefore didſt thou doubt?* Mat. 14. 31. He ſaith not, O! Thou of No faith; but O! Thou of Little faith. Becauſe he had a little faith in the mideſt of his many doubts. The ſame is true, even of many that are coming to Jeſus Chriſt: They come, and fear they come, and doubt. When they look upon the promiſe, or, a word of incouragement by faith, then they *come*; but when they look upon themſelves, or the difficulties that lie before them, then they *doubt*. Bid me Come, ſaid *Peter*: Come, ſaid Chriſt. So he went down out of the Ship to go to Jeſus, but his hap was to go to him upon the water; There was the Tryal.

So

So it is with the poor deſiring Soul. Bid me **Come**, ſayes the ſinner: **Come**, ſayes Chriſt, and *I will in no wiſe caſt thee out.* So he **Comes**, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of Temptations blow, the waves of doubts and fears will preſently ariſe, and this coming ſinner will begin to ſink, if he has but little faith.

But you ſhall find here, in *Peters* little faith, a twofold act; to wit, *Coming*, and *Crying*; Little faith *cannot* come *all* the way without crying: So long as its holy boldneſs laſts, ſo long it can come with peace; but when it, **So**, can come no farther, It will go the reſt of the way with crying. *Peter* went as far as his little faith would carry him: he alſo cryed as loud as his little faith would help, *Lord ſave me, I periſh*: And ſo with coming and crying, he was kept from ſinking, though he had but a little faith. *Jeſus ſtretched forth his hand, and caught him, and ſaid unto him; O! Thou of little faith, wherefore didſt thou doubt?*

Secondly, Is it ſo? *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid, that Jeſus Chriſt will not re-*

ceive them: Then this ſhews us a reaſon of that Dejection, and thoſe caſtings down, that very often we perceive to be in them, that are coming to Jeſus Chriſt: Why, it is becauſe they are afraid that Jeſus Chriſt will not receive them. The poor World, they Mock us, becauſe, we are a dejected people; I mean, becauſe we are ſometimes ſo: But they do not know the cauſe of our Dejections. Could we be perſwaded, even then, when we are Dejected, that Jeſus Chriſt, would indeed receive us: It would put more gladneſs into our hearts, than in the time in which their Corn, and Wine, and Oyl increaſes, *Pſal.* 4. 6, 7. But,

Thirdly, Is it ſo? *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them.* Then this ſhews, that they that are coming to Jeſus Chriſt, are an awakned, ſenſible, conſidering people. For, fear cometh from ſenſe, and conſideration of things. They are ſenſible of ſin, ſenſible of the Curſe due thereto; They are alſo ſenſible of the Glorious Majeſty of God, and of what a bleſſed, bleſſed thing it is, to be received of Jeſus Chriſt: The glory of Heaven, and evil of ſin, theſe

theſe things they conſider, and are ſenſible of. *When I remember, I am afraid; when I conſider, I am afraid,* Job 21. 6. chap. 36. 15.

Theſe things daſh their ſpirits, being awake, and ſenſible; Were they dead like other men, they would not be afflicted with *fear*, as they are; For dead men, Fear not, Feel not, Care not; but the living, and ſenſible man, he it is, that is oft-times heartily afraid, that Jeſus Chriſt will not receive him. I ſay, the dead, and ſenſeleſs, are not diſtreſſed. *They* preſume, *they* are groundleſly confident. *Who ſo bold as blind Bayard.* Theſe indeed *ſhould* fear, and be *afraid*, becauſe they are not coming to Jeſus Chriſt. O! The Hell, the Fire, the Pit, the Wrath of God, and Torments of Hell, that are prepared for poor neglecting ſinners: *How ſhall we eſcape, if we neglect ſo great Salvation!* (Heb. 2. 3.) But they want ſenſe of things, and ſo cannot fear.

Fourthly, Is it ſo? *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid, that he will not Receive them*; Then this ſhould teach *Old* Chriſtians to pity and pray for *Young* Comers: *You know the Heart of a Stranger,*

for you your ſelves were Strangers in the Land of Egypt. You know the Fears, and Doubts, and Terrors, that take hold of them; for that they ſometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath over-taken them, Fears of the Wrath of God hath over-taken them: Perhaps, they are within the Sight of Hell-fire; and the Fear of going thither, is burning-hot within their Hearts. You may know, how ſtrangely Satan is ſuggeſting his Deviliſh Doubts unto them, if poſſible, he may ſinck, and drown'd them with the Multitude, and weight of them. Old Chriſtians, mend up the Paths for them, take the Stumbling-blocks out of the way; leſt that which is Feeble and Weak be turned aſide, but let it rather be Healed, *Heb.* 12.

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THat *Jeſus Chriſt would* Not *have them, that in truth are coming to him,* Once *think, That he will caſt them out.*

The Text is full for this: For, he ſaith; *And him that cometh to me, I will in no wiſe caſt out.* Now, if he ſaith, *I will not*, he would not have us think, *He will.*

This is yet further manifeſt by theſe Conſiderations:

Firſt, Chriſt Jeſus did forbid even them, that *as yet*, were not coming to him, Once to think him ſuch an one: *Do not think* (ſaid he) *that I will accuſe you to the Father*, Joh. 5. 45.

Theſe (as I ſaid) were ſuch, that as yet, were not coming to him: For he ſaith of them a little before; *And ye will not come to me:* For the Reſpect they had to the Honour of Men, kept them back. Yet, I ſay, Jeſus Chriſt

gives them to understand, that though he might Justly reject them, yet he would not; but bids them not Once *to think, that he would accuse them to the Father.* Now, not to Accuse (with Christ), is to Plead for: For Christ in these things, stands not Neuter between the Father and Sinners. So then, If Jesus Christ would not have them think, that Yet will not come to him, that he will Accuse them; then he would not that they should think so, that in truth are coming to him. *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery, (even in the very Act) was brought before Jesus Christ: So he carryed it, both by Words and Actions, that he evidently enough made it manifest, that Condemning, and Casting-out, were such Things; for the Doing of which, he came not into the World.

Wherefore, when they had set her before him, and had laid to her charge her Heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as though he heard them not. Now, What did he do by this his Carriage,

riage, but teſtify plainly, That he was not for Receiving Accuſations againſt poor Sinners, who-ever accuſed by? And obſerve; Though they continued asking, thinking at laſt to force him to Condemn her; yet then he ſo anſwered, as that he drove all Condemning Perſons from her. And then he adds, for her Encouragement to come to him; *Neither do I Condemn thee; go, and Sin no more*, Joh. 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact; but he would not Condemn the Woman for the Sin, becauſe that was not his Office: *He was not ſent into the World, to condemn the World, but that the World through Him might be ſaved*, Joh. 3. 17. Now, if Chriſt, though urged to it, would not Condemn the Guilty Woman, though ſhe was far at preſent from coming to him; he would not that they ſhould **Once** think, that he will caſt them out, that in truth are coming to him: *And him that cometh to me, I will in no wiſe caſt out.*

Thirdly, Chriſt plainly bids the Turning Sinner, **Come**; and forbids him to Entertain any ſuch Thought, as that *He will caſt him out.* *Let the Wicked forſake*

forſake his Ways, and the Unrighteous Man his Thoughts; and let him Turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly Pardon, Iſa. 55. 7.

The Lord, by bidding the Unrighteous forſake his Thoughts; doth in ſpecial forbid, as I have ſaid, (to wit) thoſe Thoughts, that hinder the Coming-Man in his Progreſs to Jeſus Chriſt; *His Unbelieving Thoughts.*

Therefore, he bids him, not only forſake his Ways, but his Thoughts: *Let the Wicked forſake his Ways, and the Unrighteous Man his Thoughts.* 'Tis not enough to forſake *one*, if thou wilt come to Jeſus Chriſt; becauſe the *other* will keep thee from him. Suppoſe a Man forſakes his wicked Wayes, his debauched and filthy Life; yet if theſe Thoughts, *That Jeſus Chriſt will not Receive him*, be entertained and nouriſhed in his heart; them Thoughts will keep him from coming to Jeſus Chriſt.

Sinner, Coming-Sinner; Art thou for coming to Jeſus Chriſt? *Yes*, ſayes the Sinner. Forſake thy wicked Wayes then. *So I do*, ſayes the Sinner. Why comeſt thou then ſo ſlowly? *Becauſe*

I am hindred. What hinders? Has God forbidden thee? *No.* Art thou not willing to come faſter? *Yes: Yet I cannot.* Well, prethee be plain with me, and tell me the Reaſon and Ground of thy Diſcouragement: *Why?* (ſaith the Sinner) *though God forbids me not, and though I am willing to come faſter; yet there naturally ariſeth this, and that, and the other Thought in my Heart, that hinders my Speed to Jeſus Chriſt. Sometimes, I think, I am not Choſen; ſometimes, I think, I am not Called; ſometimes, I think, I come too late; and ſometimes, I think, I know not what it is to Come. Alſo, One while I think, I have no Grace; and then again, that I cannot Pray; and then again, I think, that I am a very Hypocrite: And theſe Things keep me from coming to Jeſus Chriſt.*

Look ye now! Did not I tell you ſo? There are Thoughts yet remaining in the Heart, even of thoſe that have forſaken their wicked Wayes; and with thoſe Thoughts they are more plagued, than with any thing elſe; becauſe they hinder their Coming to Jeſus Chriſt: For the Sin of *Unbelief*, (which is the Original of all theſe Thoughts) is that which beſets a Coming-Sinner *more* eaſily,

ſily, than doth his Wayes; *Heb.* 12. 1, 2, 3, 4.

But now, ſince Jeſus Chriſt commands thee to forſake theſe Thoughts; forſake them, Coming-ſinner: And if thou forſake them not, thou Trangreſſeſt the Commands of Chriſt, and abideſt thine own Tormentor, and keepeſt thy ſelf from Eſtabliſhment in Grace: *If ye will not Believe, ye ſhall not be Eſtabliſhed,* Iſa. 7. 9.

Thus you ſee, how Jeſus Chriſt ſetteth himſelf againſt ſuch Thoughts, that any way diſcourage the Coming-Sinner; and thereby, truly vindicates the Doctrine we have in hand; To wit, *That Jeſus Chriſt would not have them, that in truth are coming to him,* Once *think, that he will caſt them out.* And him that cometh to me, I will in No wiſe caſt out.

I come now to the Reaſons *of the* Obſervation.

1. IF Jeſus Chriſt ſhould allow thee *Once* to think, that he will Caſt thee out; he muſt allow thee to think, that he will falſify his Word: For he hath ſaid, *I will in no wiſe caſt out.* But Chriſt would not that thou ſhouldſt count him as One, that will falſify his Word: For he ſaith of himſelf, *I am the Truth*; Therefore, he would not, that any that in Truth are coming to him, ſhould Once think, that he will caſt them out.

Secondly, If Jeſus Chriſt ſhould allow the Sinner, that in Truth is coming to him, Once to think, that he will caſt him out: Then he muſt allow, and ſo countenance the firſt Appearance of Unbelief; the which, he counteth his greateſt Enemy; and againſt which, he has bent even his Holy Goſpel. Therefore, Jeſus Chriſt would not, that they that in Truth are coming to him, ſhould Once think, that he will caſt them out: See *Mat.* 14. 31. *chap.* 21. 21. *Mark* 11. 23. *Luk.* 24. 25.

Thirdly,

Thirdly, If Jeſus Chriſt ſhould allow the Coming-Sinner, Once to think, that he will caſt him out; then he muſt allow him to make a Queſtion, Whether he is willing to Receive his Father's Gift? For the Coming-Sinner is his Father's Gift; as alſo ſayes the Text: But he teſtifeth, *All that the Father giveth him, ſhall come to him; and him that cometh, he will in no wiſe caſt out.* Therefore, Jeſus Chriſt would not have him, that in Truth is coming to him, Once to think, that he will caſt him out.

Fourthly, If Jeſus Chriſt ſhould allow them Once to think (that indeed are coming to him) that he will caſt him out; he muſt allow them to think, that he will deſpiſe and reject the Drawing of his Father: For No Man can come to him, but whom the Father draweth: But it would be high Blaſphemy, and damnable Wickedneſs, Once to imagine thus. Therefore, Jeſus Chriſt would not have him that cometh, Once think, that he will caſt him out.

Fifthly, If Jeſus Chriſt ſhould allow thoſe, that indeed are coming to him, Once to think, that he will caſt them out; He muſt allow them to think,

that

that he will be Unfaithful to the Truſt, and Charge, that his Father hath committed to him; which is to Save, and not to Loſe, any thing of that which he hath given him to Save; *Joh.* 6. 36. But the Father hath given him a Charge, to ſave the Coming-Sinner: Therefore, it cannot be, that he ſhould allow, that ſuch an one ſhould Once think, that he will caſt him out.

Sixthly, If Jeſus Chriſt ſhould allow, that they ſhould Once think, that are coming to him, that he will caſt them out: Then he muſt allow them to think, that he will be unfaithful to his Office of Prieſt-hood: For, as by the firſt part of it, he paid Price for, and Ranſomed Souls; ſo by the Second Part thereof, he continually maketh Interceſſion to God for them that come, *Heb.* 7. 25. But he cannot allow us to queſtion his Faithful Execution of his Prieſt-hood: Therefore, he cannot allow us Once to think, that the Coming-Sinner ſhall be caſt out.

Seventhly, If Jeſus Chriſt ſhould allow us Once to think, that the Coming-Sinner ſhall be caſt out: Then he muſt allow us to queſtion, his Will, or Power, or Merit to Save. But he cannot allow

allow us Once to queſtion any of theſe: Therefore, not Once to think, that the Coming-Sinner ſhall be caſt out.

1. He cannot allow them to queſtion his Will: For he ſaith in the Text, *I will in no wiſe caſt out.*

2. He cannot allow us to queſtion his Power: For the Holy Ghoſt ſaith, He is Able to ſave to the uttermoſt, them that come.

3. He cannot allow them to queſtion the *Efficacy of his Merit:* For the Blood of Chriſt cleanſeth the Commer from all Sin; 1 *Joh.* 1. Therefore, he cannot allow, that he that is coming to him, ſhould Once think, that he will caſt him out.

Eighthly, If Jeſus Chriſt ſhould allow the coming ſinner, Once to think, that he will caſt him out; he muſt allow him to give the lie, to the manifeſt teſtimony of the Father, Son, and Spirit: yea to the whole Goſpel contained in *Moſes*, the *Prophets*, the book of *Pſalms*, and that commonly called the New-Teſtament: But he cannot allow of this, therefore, not that the coming ſinner ſhould Once think that he will caſt him out.

Ninethly,

Ninethly, Laſtly. If Jeſus Chriſt ſhould allow him that is coming to him, Once to think that he will caſt him out: He muſt allow him to queſtion his Fathers Oath; Which he in truth, and Righteouſneſs, hath taken; that they might have a ſtrong Conſolation, who have fled for refuge to Jeſus Chriſt: But he cannot allow this, therefore he cannot allow that the coming ſinner ſhould once think that he will caſt him out, *Heb.* 6.

I come now to make ſome General Uſe *and* Application *of the whole, and ſo to draw towards a* Concluſion.

THe Firſt Uſe, a *Uſe of Information*. And it Informeth us, That Men by Nature are far off from Chriſt.

Let me a little improve *this Uſe*, by ſpeaking to theſe Three Queſtions.

1. *Where is he, that is not coming to Jeſus Chriſt?*

2. *What is he, that is not coming to Jeſus Chriſt?*

3. *Whether is he to go, that cometh not to Jeſus Chriſt?*

First, *Where is he?*

1. *Anſw.* He is far from God, he is without him; even alienate from him, both in his Underſtanding, Will, Affections, Judgment, and Conſcience; *Epheſ.* 2. 12. *chap.* 4. 18.

2. He is far from Jeſus Chriſt, who is the only Deliverer of Men from Hell-Fire; *Pſal.* 73. 27.

3. He is far from the Work of the Holy Ghoſt, the Work of Regeneration, and a Second Creation; without which, no Man ſhall ſee the Kingdom of Heaven; *Joh.* 3. 3.

4. He is far from Righteouſneſs, from that Righteouſneſs that ſhould make him Acceptable in God's Sight; *Iſa.* 46. 14.

5. He is under the Power and Dominion of Sin; Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body: So that, from Head to Foot, there is no place

place clean; *Iſa.* 1. 6. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Peſt-houſe, with *Uzziah*; and excluded the Camp of *Iſrael*, with the Leapers; 2*Chron.* 26. 21. *Numb.* 5. 2.

7. His Life is among the Unclean; *He is in the Gall of Bitterneſs, and in the the Bond of Iniquity,* Job 36. 14. Act. 8. 23.

8. He is in Sin, in the Fleſh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will; 1 Cor. 15. 17. *Rom.* 8. 8. 1 *Joh.* 3. 14. 2 *Tim.* 2. 26.

9. He is under the Curſe of the Law; and the Devil dwells in him, and hath the Maſtery of him; *Gal.* 3. 13. Eph. 2. 2, 3. Acts 26. 18

10. He is in Darkneſs, and walketh in Darkneſs, and knows not whither he goes; for Darkneſs has blinded his Eyes.

11. He is in the Broad-way, that leadeth to Deſtruction; and holding on, he will aſſuredly go in at the Broad-gate, and ſo down the Stairs to Hell.

Secondly, *What is he, that cometh not to Jeſus Chriſt?*

1. He is counted one of God's Enemies; *Luk.* 19 14. *Rom.* 8. 7.

2. He is a Child of the Devil, and of Hell; for the Devil begat him, as to his ſinful Nature; and Hell muſt ſwallow him at laſt, becauſe he cometh not to Jeſus Chriſt; *Joh.* 8. 44. 1 *Joh.* 3. 8. *Mat.* 23. 15. *Pſal.* 9. 17.

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face; *Epheſ.* 2. 1, 2, 3. *Job* 21. 29, 30, 31.

4. He is a Self-Murder; he wrongeth his own Soul, and is one that loveth Death; *Prov.* 1. 18. *Chap.* 8. 35, 36.

5. He is a Companion for Devils, and Damned Men; *Prov.* 21. 16. *Mat.* 25. 41.

Thirdly, *Whither is he like to go, that cometh not to Jeſus Chriſt?*

1. He that cometh not To him, is like to go *Further* from him; for every Sin, is a Step further from Jeſus Chriſt; *Hoſ.* 11.

2. As he is in Darkneſs, ſo he is like to go on in it: For Chriſt is the Light of the World; and he that comes not to him, walketh in Darkneſs, *Joh.* 8. 12.

3. He is like to be removed at laſt, as far from God, and Chriſt, and Hea-

ven,

ven, and all Felicity, as an Infinitie God can remove him; *Mat.* 12. 41.

But, *Secondly*, This Doctrine of coming to Chriſt, informeth us, *Where poor deſtitute Sinners may find Life for their Souls*; and that is in Chriſt: This Life is in his Son; he that hath the Son, hath Life: And again; *Whoſo findeth me, findeth Life, and ſhall obtain Favor of the Lord*, Prov. 8.

Now, for further Enlargement, I will alſo here propound three more Queſtions:

1. *What Life is in Chriſt?*
2. *Who may have it?*
3. *Upon what Terms?*

First, *What Life is in Jeſus Chriſt?*

1. There is Juſtifying Life in Chriſt. Man, by Sin, is Dead in Law; and Chriſt only can deliver him by his Righteouſneſs, and Blood, from this Death, into a State of Life: *For God ſent his Son into the World, That we might Live through him*, 1 Joh. 4. 9. That is, through the Righteouſneſs which he ſhould accompliſh, and the Death that he ſhould dye.

2. There is Eternal Life in Chriſt: Life that's endleſs; Life for ever, and ever. *He hath given us Eternal Life; and this Life is in his Son*, 1 Joh. 5.

Now, Juſtification, and Eternal Salvation, being both in Chriſt, and no where elſe to be had for Men, Who would not come to Jeſus Chriſt?

Secondly, *Who may have this Life?* I anſwer; Poor, Helpleſs, miſerable Sinners: Particularly,

1. Such as are willing to have it; *Whoſoever will*, Let *him take the Water of Life*, Revel. 22. 17.

2. He that Thirſteth for it: *I will give to him that is a Thirſt, of the Fountain of the Water of Life*, Revel. 21. 6.

3. He that is weary of his Sins. *This is the Reſt, whereby ye may cauſe the Weary to reſt; and this is the Refreſhing*, Iſa. 28. 12.

4. He that is Poor and Needy. *He ſhall ſpare the Poor and Needy, and ſhall ſave the Souls of the Needy.*

5. He that followeth after him, crying for Life. *He that follows me, ſhall not walk in Darkneſs, but ſhall have the Light of Life*, Joh. 8. 12.

Thirdly,

Thirdly, *Upon what Terms may he have this Life?*

Anſw. Freely: Sinner, Doſt thou hear? Thou may'ſt have it Freely. Let him take the Water of Life Freely: I will give him of the Fountain of the Water of Life Freely. *And when they had nothing to pay, he* Frankly *forgave them both*, Luk. 7.

Freely, without Money, or without Price. *Ho! Every one that Thirſteth, come ye to the Waters; and he that hath no Money, Come ye, Buy and Eat: Yea, come, buy Wine and Milk, without Mony, and without Price*, Iſa. 55. 1.

Sinner, Art thou Thirſty? art thou Weary? art thou Willing? Come then, and regard not your Stuff; for all the Good that is in Chriſt, is offered to the Coming-Sinner, without Mony, and without Price. He has Life to give away, to ſuch as want it, and that have not a Penny to purchaſe it; and he will give it Freely: Oh, What a bleſſed Condition is the Coming-Sinner in!

But, *Thirdly*, This Doctrine of Coming to Jeſus Chriſt for Life; *Informeth us, That* It *is to be had no where elſe:* Might it be had Any where elſe, the

Text, and Him that ſpoke it, would be but little ſet-by: For, What great Matter is there in, *I will in no wiſe caſt out*, if another ſtood by that could Received them? But here appears the Glory of Chriſt, that none but He can Save! And, here appears his Love, that though none can Save but He, yet he is not Coy in Saving! *But him that comes to me* (ſaith he) *I will in no wiſe caſt out.*

That none can Save but Jeſus Chriſt, is evident from *Acts* 4. 12. *Neither is there Salvation in any other; and he hath given us Eternal Life, and this Life is in his Son.* If Life could have been had any where elſe, it ſhould have been in the Law; but it is not in the Law: For, by the Deeds of the Law, no Man living ſhall be Juſtifyed; and if not Juſtifyed, then no Life. Therefore, Life is no where to be had, but in Jeſus Chriſt; *Gal.* 3.

Queſt. *But why would God ſo order it, that* Life *ſhould be had no where elſe, but in Jeſus Chriſt?*

Anſw. There is Reaſon for it; and that both with Reſpect to God, and to Us.

First,

Firſt, *With Reſpect to God.*

Firſt, That it might be in a way of *Juſtice*, as well as *Mercy*: And in away of Juſtice it could not have been, if it had not been by Chriſt; becauſe He, and He only, was able to anſwer the Demand of the Law; and give for Sin, what the Juſtice thereof required. All Angels had been Cruſhed down to Hell for ever, had that Curſe been laid upon them for our Sins, which was laid upon Jeſus Chriſt: But 'twas laid upon Him, and He bare it; and anſwered the Penalty, and Redeemed his People from under it, with that Satisfaction to Divine Juſtice, that God himſelf doth now proclaim; That he is Faithful and Juſt to forgive us, if by Faith we ſhall venture on Jeſus, and truſt to what he has done for Life; *Rom.* 3. 24, 25, 26. 1 *Joh.* 1. 9.

Secondly, Life muſt be by Jeſus Chriſt, that God might be Adored, and Magnifyed, for finding out this Way. This is the Lord's Doings, that in all Things he might be Glorifyed, through Jeſus Chriſt our Lord.

Thirdly, It muſt be by Jeſus Chriſt, that Life might be at God's diſpoſe; who hath great Pity for the Poor, the Lowly,

lowly, the Meek, the Broken in heart; and for them that others care not for, *Pſal.* 34. 6. *Pſal.* 138. 6. *Pſal.* 25. *Pſal.* 51. 17. *Pſal.* 147. 3.

Fourthly, Life muſt be in Chriſt, to cut off boaſting from the lips of men. This alſo is the Apoſtles reaſon, in *Rom.* 3. 26, 27. And *Epheſ.* 2. 8, 9, 10.

Secondly, Life muſt be in Jeſus Chriſt, with *reſpect to us.*

Firſt, That we might have it upon the eaſieſt Termes, to wit, *Freely*, as a gift, not as wages; was it in *Moſes* hand, we ſhould come hardly at it. Was it in the *Popes* hand, we ſhould pay ſoundly for it: but thanks be to God, it is in Chriſt, laid up in him, and by him, to be communicated to ſinners upon eaſie Termes, even for receiving, accepting and imbraceing with Thankſgiving. As the Scriptures plainly declare, *Joh.* 1. 11, 12. 2 *Cor.* 11. 4. *Heb.* 11. 13. *Col.* 3. 13, 14, 15.

Secondly, Life is in Chriſt *for us*, that it might not be upon ſo brittle a foundation, as indeed it would, had it been any where elſe. The Law it ſelf is weak becauſe of us, as to this: But Chriſt is a tryed ſtone, a ſure foundation,

on, one that will not fail to bear thy burden, and to receive thy Soul; coming ſinner.

Thirdly, Life is in Chriſt, that it might be ſure to all the ſeed. Alas! the beſt of us, was life left in our hands, to be ſure, we ſhould forfeit it, over, and over, and over: or was it in any other hand, we ſhould by our often backſlidings, ſo offend him, that at laſt he would ſhut up his bowels in everlaſting diſpleaſure againſt us. But now it is in Chriſt, it is with one that can pity, pray for, pardon, yea multiply pardons: It is with one that can have Compaſſion upon us, when we are out of the way; with one that hath an heart to fetch us again, when we are gone aſtray; with one that can pardon without upbraiding. Bleſſed be God, that life is in Chriſt! For Now 'tis ſure, to all the ſeed.

But Fourthly. This Doctrine of coming to Jeſus Chriſt for life, informs us of the evil of Unbelief; that wicked thing, that is the only, or chief hindrance to the coming ſinner. Doth the Text ſay, Come? Doth it ſay, *And him that cometh, I will in no wiſe caſt out?* Then what an evil is that, that keepeth ſinners

ners from coming to Jeſus Chriſt? And that evil is unbelief. For by faith we come, by Unbelief we keep away. Therefore It is ſaid to be that, by which a Soul is ſaid to depart from God; becauſe it was that, which at firſt cauſed the world to go off from him; and that alſo that keeps them from him to this day. And it doth it the more eaſily, becauſe it doth it with a wile. This ſin may be called, *The White Devil*; for it often-times in its Miſchievous doings in the Soul, ſhews as if it was an Angel of Light. Yea, it Acteth like a Counſellor of Heaven: Therefore a little to diſcourſe of this evil diſeaſe.

Firſt, It is that ſin, *above all others*, that hath ſome ſhew of *reaſon* in its attempts. For it keeps the Soul from Chriſt, by pretending its preſent unfitneſs, and unpreparedneſs; as want of more ſenſe of ſin, want of more repentance, want of more humility, want of a more broken heart.

Secondly, It is the ſin, that moſt Suiteth with the *Conſcience*: the Conſcience of the coming ſinner, tells him that he hath nothing good, that he ſtands inditable for Ten Thouſand Tallents; that he is a very ignorant, blind, and hard-

hearted

hearted ſinner, unworthy to be once taken notice of by Jeſus Chriſt: And will you (ſays Unbelief) in ſuch a caſe as you now are, preſume to come to Jeſus Chriſt?

Thirdly, It is the ſin that moſt Suiteth with our *Senſe of feeling*. The coming ſinner, feels the workings of ſin, of all manner of ſin, and wretchedneſs, in his fleſh: He alſo feels the Wrath, and Judgement of God due to ſin, and oft-times ſtaggers under it: Now, ſayes unbelief, you may ſee you have no grace, for that which works in you, *is corruption*; You may alſo perceive, that God doth not love you, becauſe the Senſe of his Wrath abides upon you: Therefore how can you bear the face to come to Jeſus Chriſt?

Fourthly, It is the ſin, above all others, that moſt Suiteth with the *Wiſdom* of our fleſh: the Wiſdom of our fleſh, thinks it prudence to queſtion a while, to ſtand back a while, to hearken to both ſides a while, and not to be raſh, ſudden or unadviſed, in too bold a preſuming upon Jeſus Chriſt: And this Wiſdom Unbelief falls in with.

Fifthly, It is that ſin above all other, that continually is whiſpering the Soul

in

in the ear, with miſtruſts of the faithfulneſs of God, in keeping promiſe to them that come to Jeſus Chriſt for life. It alſo ſuggeſteth miſtruſt about Chriſts willingneſs to receive it, and ſave it. And no ſin can do this ſo Artificiently as Unbelief.

Sixthly, It is alſo that ſin, which is always at hand, to enter an Objection againſt this or that Promiſe, that by the Spirit of God is brought to our heart, to comfort us; and if the poor coming ſinner, is not aware of it, it will by ſome evaſion, ſlite, trick or cavil, quickly wreſt from him the Promiſe again, and he ſhall have but little benefit of it.

Seventhly, It is that above all other ſins, that weakens our Prayers, our faith, our love, our diligence, our hope and expectations: It even taketh the heart away from God in duty.

Eightly, Laſtly. This ſin, as I have ſaid even now, it appeareth in the Soul with ſo many ſweet pretences to ſafety, and ſecurity; that it is, as if it were, Counſel ſent from Heaven. Biding the Soul be wiſe, wary, conſiderate, well adviſed, and to take heed of too raſh a venture upon Believing. Beſure

firſt, that God loves you; take hold of no promiſe untill you are forced by God unto it; neither be you ſure of your Salvation, doubt it ſtill, though the teſtimony of the Lord has been often confirmed in you: live not by faith, but by ſenſe: and when you can neither ſee nor feel, then fear and miſtruſt, then doubt, and queſtion all. This is the Deviliſh counſel of Unbelief, which is ſo covered over with ſpecious pretences, that the wiſeſt Chriſtian can hardly ſhake off theſe reaſonings.

But to be brief: Let me here give thee, Chriſtian Reader, a more particular deſcription of the qualities of Unbelief, by oppoſing Faith unto it, in theſe Twenty five particulars.

Firſt. Faith, believeth the word of God, but Unbelief queſtioneth the certainly of the ſame, *Pſal.* 106. 24.

Secondly. Faith, believeth the word, *becauſe it is true*; but Unbelief doubteth thereof, *becauſe it is true*, 1 Tim. 4. 3. Joh. 8. 45.

Thirdly. Faith, ſees more in a promiſe of God to help, than in all other things to hinder: But Unbelief, notwithſtanding Gods promiſe, ſaith, How can theſe things be? *Rom.* 4. 19, 20, 21. 2 *King.* 7. 2. *Joh.* 3. 4, 12. *Fourthly,*

Fourthly, Faith will make thee ſee love in the heart of Chriſt, when with his mouth he giveth reproofs: But Unbelief will imagine wrath in his heart, when with his mouth, and word, he ſaith he loves us, *Mat.* 15. 22, 23, 24, 25, 26, 27, 28. *Numb.* 13. 2. chap. 14. 3.

Fifthly, Faith will help the Soul to wait, though God deferres to give: but Unbelief will take ſnuff, and throw up all, if God make any tarrying, *Pſal.* 25. 5. *Iſa.* 8. 17. 2 *King.* 6. 33. *Pſal.* 106. 13, 14.

Sixthly, Faith will give comfort in the midſt of fears; but Unbelief cauſeth fears in the midſt of comfort, 2 *Chro.* 20. 20, 21. *Mat.* 8. 26. *Luk.* 24. 36, 37.

Seventhly, Faith will ſuck ſweetneſs out of Gods rod; but Unbelief can find no comfort in his greateſt mercies, *Pſal.* 23. 4. *Numb.* 21. 5.

Eighthly, Faith maketh great burdens light; but Unbelief maketh light ones intollerably heavy, 2 *Cor.* 4. 13, 14, 15, 16, 17, 18. *Mal.* 1. 2, 13.

Ninethly, Faith helpeth us up when we are down; but Unbelief throws us down, when we are up, *Mich.* 7. 8, 9, 10. *Heb.* 4. 11.

Tenthly,

Tenthly, Faith bringeth us near to God, when we are far from him; but Unbelief puts us far from God, when we are near to him: *Heb.* 10 22. *Chap.* 3. 12, 13.

Eleventhly, Where Faith reigns, it declareth Men to be the Friends of God; but where Unbelief reigns, it declareth them to be his Enemies: *Jam.* 5. 23. *Heb.* 3. 18. *Rev.* 21. 8.

Twelfthly, Faith putteth a Man under Grace; but Unbelief holdeth him under Wrath: *Rom.* 3. 24, 25, 26. *Chap.* 4 16. *Epheſ.* 2. 8. *Joh.* 3. 36. 1 *Joh.* 5. 10. *Heb.* 3. 17. *Mark* 16. 16.

Thirteenthly, Faith purifieth the Heart; but Unbelief keepeth it polluted and impure: *Acts* 15. 9. *Tit.* 1. 15, 16.

Fourteenthly, By Faith, the Righteouſneſs of Chriſt is imputed to us; but by Unbelief, we are ſhut up under the Law to Periſh: *Rom.* 4. 23, 24. *Chap.* 11. 32. *Gal.* 3. 23.

Fifteenthly, Faith maketh our Work acceptable to God through Chriſt; but whatſoever is of Unbelief, is Sin: For without Faith, it is impoſſible to pleaſe him; *Heb.* 11. 4. *Rom.* 14. 23. *Heb.* 11. 6.

Sixteenthly, Faith giveth us Peace and Comfort in our Souls; but Unbelief worketh Trouble and Toſſings, like the reſtleſs Waves of the Sea: *Rom.* 5. 1. *Jam.* 1. 6.

Seventeenthly, Faith makes us ſee Precioufneſs in Chriſt; but Unbelief ſees no Form, Beauty, or Comlyneſs in him: 1 *Pet.* 2. 7. *Iſa.* 53. 1, 2, 3.

Eighteenthly, By Faith we have our Life in Chriſt's Fulneſs; but by Unbelief, we ſtarve and pine away: *Gal.* 2. 20.

Nineteenthly, Faith giveth us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us Obnoxious to them all: 1 *Joh.* 5. 4, 5. *Luk.* 12. 46.

Twentyeth, Faith will ſhew us more Excellency in Things not ſeen, than in them that are; but Unbelief ſees more in Things that are here, than in Things that will be here-after: 2 *Cor.* 4. 18. *Heb.* 11. 24, 25, 26, 27. 1 *Cor.* 15. 32.

Twenty-Firſt, Faith maketh the Ways of God pleaſant, and amiable; but Unbelief maketh them heavy, and hard: *Gal.* 5. 6. 2 *Cor.* 12. 10, 11. *Joh.* 6. 60. *Pſal.* 2. 3.

Twenty-

Twenty-Second, By Faith, *Abraham*, *Iſaac*, and *Jacob*, poſſeſſed the Land of Promiſe; But becauſe of Unbelief, neither *Aaron*, nor *Moſes*, nor *Mirian*, could get thither: *Heb.* 11. 9. *Heb.* 3. 19.

Twenty-Third, By Faith, the Children of *Iſrael* paſſed through the *Red-Sea*; but by Unbelief, the Generality of them periſhed in the *Wilderneſs*: *Heb.* 11. 29. *Jude* 5.

Twenty-Fourth, By Faith, *Gidion* did more with Three-hundred men, and a few empty Pitchers, than all the *Twelve Tribes* could do; becauſe they believed not God: *Judg.* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14. 11, 44.

Twenty-Fifth, By Faith, *Peter* walked on the Water; but by Unbelief, he began to ſink: *Mat.* 14. 21, 22, 23, 24

Thus might many more be added, which, for brevity ſake, I omit: Beſeeching every one, that thinketh he hath a Soul to Save, or be Damned, to take heed of Unbelief. Leſt, ſeeing there is a Promiſe left us of Entering into his Reſt, any of us, by Unbelief, ſhould indeed come ſhort of it.

The Second Uſe; a Uſe of Examination.

WE come now to a *Uſe of Examination.* Sinner, Thou haſt heard of the Neceſſity of Coming to Chriſt; alſo, Of the Willingneſs of Chriſt, to Receive the Coming-Soul: Together, with the Benefit, that *They* by him ſhall have, *that* indeed come to Him. Put thy ſelf now upon this Serious Enquiry; *Am I, indeed, come to Jeſus Chriſt?*

Motives, plenty, I might here urge, to prevail with thee to a Conſcientious Performance of this Duty: As,

1. Thou art in Sin, in the Fleſh, in Death, in the Snare of the Devil, and under the Curſe of the Law; if thou art not coming to Jeſus Chriſt.

2. There is no way to be delivered from theſe, but by coming to Jeſus Chriſt.

3. If thou comeſt, Jeſus Chriſt will Receive thee, and will *in no wiſe caſt thee out.*

4. Thou

4. Thou wilt *not* Repent it in the Day of *Judgement*, if *now* thou comeſt to Jeſus Chriſt.

5. But thou wilt ſurely Mourn at laſt, if now thou ſhalt refuſe to come: And,

6. Laſtly, Now thou haſt been invited to come; now will thy Judgment be greater, and thy Damnation more fearful, if thou ſhalt yet Refuſe, than if thou hadſt never heard of Coming to Chriſt.

Object. *But we hope, we are come to Jeſus Chriſt?*

Anſw. 'Tis well, if it proves ſo. But leſt thou ſhould ſpeak without Ground, and ſo fall unawares into Hell Fire; Let us Examine a little.

Firſt, Art thou, indeed, come to Jeſus Chriſt? What haſt thou left behind thee? What didſt thou come away from, in thy Coming to Jeſus Chriſt?

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him; *Gen.* 19.

When *Abraham* came out of *Chaldea*, he left his Country and Kindred behind him; *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Truſt under the Wings of the Lord God of

Iſrael; ſhe left her Father, and Mother; her Gods, and the Land of her Nativity behind her; *Ruth* 1. 15, 16, 17. *Chap.* 2. 11, 12.

When *Peter* came to Chriſt, he left his Nets behind him; *Mat.* 4. 18.

When *Zacheus* came to Chriſt, he left the Receipt of Cuſtom behind him; *Luk.* 19.

When *Paul* came to Chriſt, he left his own Righteouſneſs behind him; *Philip.* 3. 7, 8.

When thoſe that uſed Curious Arts came to Jeſus Chriſt, they took their Curious Books, and burned them; though in another Man's Eye, they were counted worth Fifty-Thouſand Peices of Silver: *Acts* 19. 18, 19, 20.

What ſay'ſt thou, Man? Haſt thou left thy Darling Sins, thy *Sodomitiſh* Pleaſures, thy Acquaintance, and vain Companions; thy unlawful Gain, thy Idol Gods, and Righteouſneſs, and thy unlawful Curious Arts, behind thee? If any of theſe be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jeſus Chriſt.

Secondly, Art thou come to Jeſus Chriſt? Prethee tell me, VVhat *moved* thee

hee come to Jeſus Chriſt? Men do not uſually come, or go, to this or that Place, before they have a *Moving* Cauſe; or rather, a Cauſe moving them thereto: No more do they come to Jeſus Chriſt, (I do not ſay) before they *have* a Cauſe; but before *that* Cauſe *moveth* them to come: What ſay'ſt thou? Haſt thou a Cauſe *moving* thee to come? To be at preſent, in a State of Condemnation, is *Cauſe* ſufficient for Men to come to Jeſus Chriſt for Life: But that will not do, except that Cauſe move them; the which, it will never do, until their Eyes be opened, to ſee themſelves in that Condition. For it is not a Man's being under Wrath, but his ſeeing it, that moveth him to come to Jeſus Chriſt. Alas! *All* Men by Sin, are under Wrath; yet but few of that *All*, came to Jeſus Chriſt: And the Reaſon is, becauſe they do not ſee their Condition. *Who hath warned you, to flee from the Wrath to come*, Mat. 3. 7. Until Men are warned, and alſo, receive the VVarning, they will not come to Jeſus Chriſt.

Take three or four Inſtances for this:

1. *Adam* and *Eve* came not to Jeſus Chriſt, until they Received the Alarum;

the Conviction of their Undone State by Sin: *Gen.* 3.

2. The Children of *Iſrael* cryed not out for a Mediator, before they ſaw themſelves in danger of Death by the Law; *Exod.* 20. 18, 19.

3. Before the *Publican* came, he ſaw himſelf loſt and undone; *Luk.* 18. 13.

4. The *Prodigal* came not, until he ſaw Death at the Door, ready to devour him: *Luk.* 15. 17, 18.

5. The Three-Thouſand came not, until they knew not what to do, to be Saved; *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he ſaw himſelf loſt and undone; *Acts* 9. 3, 4, 5, 6, 7, 8. 11.

7. Laſtly, Before the Jayler came, he ſaw himſelf undone; *Acts* 16. 29, 30, 31. And I tell thee, It is an eaſier thing to perſwade a Well-Man to go to the Phyſitian for Cure, or a Man without Hurt, to ſeek out for a Playſter to Cure him; than it is to perſwade a Man, that ſees not his Soul-Diſeaſe, to come to Jeſus Chriſt. *The Whole have no need of the Phyſitian:* Then, Why ſhould they go to him? The full Pitcher can hold no more; then, Why ſhould it go to the Fountain? And,

And, if thou comeſt full, thou comeſt not aright; and be ſure, Chriſt will ſend thee Empty away: *But he healeth the Broken in Heart, and bindeth up their Wounds*, Mar. 2. 17. *Pſal.* 147. 3. *Luk.* 1. 53.

Thirdly, Art thou *Coming* to Jeſus Chriſt? Prethee tell me, What ſeeſt thou in him, to allure thee to forſake all the VVorld, to come to him? I ſay, VVhat haſt thou ſeen in him? Men muſt ſee ſomething in Jeſus Chriſt, elſe, they will not come to him.

1. VVhat Comlyneſs haſt thou ſeen in his Perſon? Thou comeſt not, if thou ſeeſt no Form, nor Comlyneſs in him; *Iſa.* 53. 1, 2, 3.

2. Until thoſe mentioned in the *Song*, were convinced, that there was more Beauty, Comlyneſs, and Deſirableneſs in Chriſt, than in Ten-Thouſand; they did not ſo much as ask, VVhere he was, nor incline to turn aſide after him; *Song* 5. *Chap.* 6.

There be many Things on this ſide Heaven, that **Can** and **Do**, carry away the Heart; and ſo will do, ſo long as thou Liveſt, if thou ſhalt be kept blind, and not be admitted to ſee the

Beauty

beauty of the Lord Jeſus.

Fourthly, Art thou *come* to the Lord Jeſus; what haſt thou found in him, ſince thou cameſt to him?

Peter found with him the words of eternal life, *Joh.* 6. 68.

They that *Peter* makes mention of, found him a Living ſtone, even ſuch a living ſtone as Communicated life to them, 1 *Pet.* 2.

He ſaith himſelf, they that come to him, *&c.* Shall find reſt unto their Souls; haſt thou found reſt in him, for thy Soul? *Mat.* 11.

Let us go back to the times of the Old Teſtament.

Firſt, *Abraham* found that in him, that made him Leave his Countrey for him, and become for his ſake a Pilgrim, and ſtranger in the earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moſes* found that in him, that made him forſake a Crown, and a Kingdome for him too.

Thirdly, *David* found ſo much in him, that he counted, to be in his houſe one day, was better than a Thouſand; yea, to be a door keeper there-in, was better, in his eſteem, than to dwell in the Tents of wickedneſs, *Pſal.* 84. 10.

Fourthly,

Fourthly, What did *Daniel*, and the three Children find in him, to make them run the hazzard of the Fiery Furnance, and the Den of Lyons, for his ſake, *Dan.* 3. chap. 6.

Let's come down to Martyrs.

Firſt, *Stephen* found that in him, that made him Joyfully and quietly, yeild up his life for his name, *Acts* 7.

Secondly, *Ignatius* found that in him, that made him, *Chaſe to go through the Torments of the Devil, and Hell it ſelf; rather than not to have him*, *Acts* and *Mon.* vol. 1. *pag.* 25.

Thirdly, What ſaw *Romanus* in Chriſt, when he ſaid to the rageing Emperor, who threatned him with fearful Torments; *Thy Sentence O Emperor, I Joyfully imbrace, and refuſe not to be Sacrificed---by as Cruel Torments as thou canſt invent*, pag. 116.

Fourthly, What ſaw *Menas* the Egyptian in Chriſt, when he ſaid under moſt Cruel Torments; *Ther eis nothing in my mind, that can be compared to the Kingdome of Heaven; neither is all the World, if it was weighed in the ballance, to be conferred with the price of one Soul; who is able to ſeparate us from the Love of Jeſus Chriſt our Lord; and I have*

have Learned of my Lord, and King not to fear them, that kill the body, &c. pag. 117.

Fifthly, What did *Eulalia* ſee in Chriſt, when ſhe ſaid, as they was pulling her one Joynt from another; *Behold O Lord, I willnot forget thee: what a pleaſure is it for them O Chriſt! that remember thy Tryumphant Victories*, pag. 121.

Sixthly, What, think you, did *Agnes* ſee in Chriſt, when rejoyceingly ſhe went to meet the Souldier, that was appointed to be her Executioner: *I will willingly* (ſaid ſhe) *receive into my Paps, the length of his Sword, and into my Breaſts will draw the force thereof even to the hilts; that thus I, being married to Chriſt my Spouſe, may ſurmount and eſcape all the darkneſs of this World*, pag. 122.

Seventhly, What do you think did *Julitta*, ſee in Chriſt, when, at the Emperors telling of her; that, except ſhe would worſhip the Gods, ſhe ſhould neither have Protection, Laws, Judgements, nor life: She replied, *Fare-well life, Welcome Death: Fare-well Riches, Wel-come poverty. All that I have, if it were a Thouſand times more, would I rather*

rather loſe, than to ſpeak one wicked and blaſphemous word againſt my Creator, pag. 123.

Eighthly, What did *Marcus Arethuſius,* ſee in Chriſt, when after his enemies had cut his fleſh, anointed it with honey, and hanged him up in a basket, for flies and bees to feed on, *he would not (give to up-hold Idolatry) one half penny to ſave his life,* pag. 129.

Ninethly, What did *Conſtantine,* ſee in Chriſt, when he uſed *to kiſs the wounds of them that ſuffered for him.* pag. 135.

Tenthly, But what need I give, thus, particular inſtances of words, and ſmaller actions, when by their lives their blood, their induring hunger, ſword, fire, pulling a ſunder, and all Torments that the Devil, and Hell could deviſe, for the love they bare to Chriſt, after they were come to him.

What haſt thou found in him ſinner?

What! come to Chriſt, and find nothing in him (when all things that are worth looking after, are in him; or if any thing, yet not enough to wean thee from thy ſinfull delights, and fleſhly luſts: Away, away: thou art not come to Jeſus Chriſt.

He

He that is come to Jeſus Chriſt, hath found in him, that, as I ſaid, that is not to be found any where elſe. As,

Firſt, He that is come to Chriſt, hath found God in him reconciling the world unto himſelf, not imputing their treſpaſſes to them: And ſo God is not to be found in Heaven and earth beſides, 2 *Cor.* 5. 19, 20.

Secondly, He that is come to Jeſus Chriſt, hath found in him a fountain of grace, ſufficient, not only to pardon ſin, but to Sanctifie the Soul, and to preſerve it from falling in this evil World.

Thirdly, He that is come to Jeſus Chriſt, hath found vertue in him: That vertue, that if he does but touch thee with his Word; or thou, him by Faith: Life is forthwith conveyed into thy Soul: It makes thee wake as one that is waked out of his ſleep: it awakes all the powers of thy Soul. *Pſal.* 30. 11, 12. *Song.* 6. 12.

Fourthly, Art thou come to Jeſus Chriſt? thou haſt found glory in him, glory that Surmounts, and goes beyond: *Thou art more glorious than the mountaines of pray*, Pſal. 76. 4.

Fifthly,

Fifthly, What ſhall I ſay? thou haſt found Righteouſneſs in him; Thou haſt found reſt, peace, delight, Heaven, glory and eternal life. Sinner, be adviſed, Ask thy heart again, ſaying; Am I come to Jeſus Chriſt? For, upon this one queſtion, *Am I* Come, or, *am I* Not, Hangs Heaven and Hell, as to thee. If thou canſt ſay, *I am come*; and God ſhall approve that ſaying; Happy, Happy, Happy man art thou! but if thou art *not come*, what can make thee happy: Yea what can make *that* man Happy, that for his not coming to Jeſus Chriſt for life, muſt be damned in Hell?

The Third Uſe; a Uſe of Encouragement.

COming Sinner, I have now a word for thee; be of good comfort, *He will in no wiſe caſt out*. Of all men, thou art the bleſſed of the Lord; the the Father hath prepared his Son to be a Sacrifice for thee; and Jeſus Chriſt thy Lord is gone to prepare a place for thee, *Joh.* 1. 29. *Heb.* 10. *Joh.* 14. What

What ſhall I ſay to thee? thou comeſt to a full Chriſt, thou canſt not want any thing, for Soul or body, for this World, or that to come, but it is to be had, in, or by Jeſus Chriſt.

As it is ſaid of the Land, that the *Dannits* went to poſſeſs, So, and with much more truth, it may be ſaid of Chriſt: He is ſuch *an one, with whom there is no want of any good thing that is in Heaven or earth.*

A Full Chriſt, is thy Chriſt.

Firſt, He is full of Grace. Grace is ſometimes taken for *love*, and take it ſo here. He is full of *love*; never any *loved* like Jeſus Chriſt. *Jonathans* love went *beyond* the love of *Women*; but the love of Chriſt *paſſes knowledge*. It is beyond the love of all the Earth, of all Creatures, even of Men and Angels. His love prevailed with him to lay aſide his Glory, to leave the Heavenly place, to cloth himſelf with fleſh, to be born in a Stable, to be laid in a Manger, to live a poor life in the World, to take upon him our ſickneſſes, infirmities, ſins, curſe, Death, and the Wrath that was due to man. And all this he did, for a baſe, undeſerving, unthankfull people: yea, for a peoplethat

was

was at Enmity with him. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die, yet peradventure for a good man, ſome would even dare to die. But God commended his love towards us, in that while we were yet ſinners Chriſt dyed for us. Much more then being now juſtified, we ſhall be ſaved by his life. For if when we were Enemies, we were reconciled to God by the Death of his Son: much more, being reconciled, we ſhall be ſaved by his life,* Rom. 5. 6, 7, 8, 9, 10.

Secondly, He is full of **Truth.** Full of grace, and truth. **Truth**, that is, faithfulneſs in keeping promiſe, even this of the Text, (with all other) *I will in no wiſe caſt out.* Hence it is ſaid, that his words be true, and that he is the faithfull God that keepeth covenant. And hence it is alſo that his promiſe is called Truth, *Thou wilt fulfill thy truth unto* Jacob, *and thy mercy to* Abraham, *which thou haſt ſworn unto our Fathers, from the days of old.* Therefore it is ſaid again, that both himſelf, and words are Truth. I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is the Truth, and my mouth,

aith he, ſhall ſpeak truth, *Joh.* 14. 6. *Dan.* 10. 21. *Joh.* 17. 17. 2 *Sam.* 7. 28. *Pro.* 8. 7. *Pſal.* 119. 142. *Eccleſ.* 12. 10. *Iſa.* 25. 1. *Mal.* 2. 6. *Acts* 26. 25. 2 *Tim.* 2. 12, 13.

Now I ſay, his word is truth, and he is full of truth, to fulfill his truth even to a Thouſand Generations. Coming ſinner, he will not deceive thee, come boldly to Jeſus Chriſt.

Thirdly, *He is full of* Wiſdome, *He is made unto us of God Wiſdome, Wiſdome* to manage the affairs of his Church in general, and the affairs of every coming ſinner, in particular. And upon this account he is ſaid to be *head over all things*, 1 *Cor.* 1. *Epheſ.* 1. Becauſe he manages all things that are in the world by his *Wiſdom*, for the good of his Church; all mens Actions, all Satans Temptations, all Gods Providences, all Croſſes, Diſappointments; all things what ever, are under the hand of Chriſt (Who is the *Wiſdom* of God,) and he ordereth them all for good to his Church; And can Chriſt help it, (and be ſure he can) nothing ſhall happen, or fall out in the world, but it ſhall, in deſpite of all oppoſition, have a good tendency to his Church and people.

Fourthly,

Fourthly, *He is full of the* Spirit, to communicate it to the coming Sinner; he hath therefore received it without meaſure, that he may communicate it to every member of his body, according as every mans meaſure thereof is allotted him by the Father. Wherefore he ſaith, that he that comes to him, *Out of his belly ſhall flow rivers of Living water*, Joh. 3. 34. Tit. 3. 5, 6. Acts 1. Joh. 7. 31, 32, 34, 35, 36, 37, 38.

Fifthly, *He is indeed a ſtore-houſe*, full of all the graces of the Spirit. *Of his fulneſs have all we received, and grace for grace.* Here is *more* Faith, *more* Love, *more* Sincerity, *more* Humility, *more* of every Grace; and of this, even more of this he giveth to every Lowly, Humble, Penitent coming Sinner: wherefore coming Soul, thou comeſt not to a barren wilderneſs, when thou comeſt to Jeſus Chriſt, *John* 1. 16.

Sixthly, *He is full of Bowels and Compaſſion*; And they ſhall feel, and find it ſo, that come to him for Life. He can *bear* with thy Weakneſſes, he can *pity* thy Ignorance, he can be *touched* with the Feeling of thine Infirmities, he can *affectionately* forgive thy Tranſgreſſions, he can *heal* thy Back-ſlidings,

and *Love thee Freely.* His Compaſſions fail not: *And he will not break a bruiſed Reed, nor quench the ſmoaking Flax: He can pity them, that no Eye pities, and be afflicted in all thy Afflictions*; Mat. 26. 41. Heb. 5 2. Chap. 2. 18, 19. Mat 9. 2. Hoſ. 14. 4. Ezek. 16. 5, 6. Iſa. 63. 9. Pſal. 78. 38. Pſal. 86. 15. Pſal. 111. 4. Pſal. 112. 4. Lam. 3. 22. Iſa. 42. 3.

Seventhly, *Coming Soul, the* Jeſus *that thou art coming to, is full of* Might, *and Terribleneſs, for thy Advantage*; He can ſuppreſs all thine Enemies: He is the Prince of the Kings of the Earth; He can bow all Men's Deſignes for thy Help: He can break all Snares laid for thee in the Way: He can lift thee out of all Difficulties, where-with thou may'ſt be ſurrounded. *He is Wiſe in Heart, and Mighty in Power.* Every Life under Heaven is in his Hand; yea, the Faln Angels tremble before him: And he will ſave thy Life, Coming-Sinner; 1 *Cor.* 1. 24. *Rom.* 8. 28. *Mat.* 28. 18. *Rev.* 15. *Pſal.* 19. 3. *Pſal.* 27. 4, 5, 6. *Job* 9. 4. *Joh.* 17. 2. *Mat.* 8. 29. *Luk.* 8. 28. *Jam.* 2. 19.

Eighthly, *Coming-Sinner, The Jeſus to whom thou art coming, is* Lowly *in Heart*;

Heart; He deſpiſeth not any: 'Tis not thy outward Meanneſs, nor thy inward Weakneſs; 'tis not becauſe thou art Poor, or Baſe, or Deformed, or a Fool, that he will deſpiſe thee. *He hath choſen the Fooliſh, the Baſe, and deſpiſed Things of this World, to confound the Wiſe, and Mighty.* He will bow his Ear to thy Stammering Prayers; he will pick out the Meaning of thy inexpreſſible Groans; he will reſpect thy weakeſt Offering, if there be in it but thy Heart: *Mat.* 11. 29. *Luk.* 14. 21. *Prov.* 9. 4, 5, 6. *Iſa.* 38. 14, 15. *Song* 5. 16. *Joh.* 4. 27. *Mark* 12 33, 34. *Jam.* 5. 11.

Now, Is not this a Bleſſed Chriſt, Coming-Sinner? Art thou not like to fair well, when thou haſt Embraced him, Coming-Sinner! But,

Secondly Thou haſt yet another Advantage by Jeſus Chriſt, that art coming to him: For he is not only **Full**, but **Free**. He is not ſparing of what he has; he is open-hearted, and open-handed. Let me in a few Particulars ſhew thee this:

Firſt, *This is evident, becauſe he calls thee*; He calls upon thee, to come unto him; the which he would not do,

was he not Free to give: Yea, he bids thee, when come; *Ask, Seek, Knock:* And for thy Encouragement, adds to every Command, a Promiſe; Seek, and ye ſhall find; Ask, and ye ſhall have; Knock, and it ſhall be opened unto you. If the Rich Man ſhould ſay thus to the Poor, would not he be reckoned a Free-hearted Man? I ſay, Should he ſay to the Poor, *Come* to my Door, *Ask* at my Door, *Knock* at my Door, and you ſhall Find and Have; Would he not be counted Liberal? Why? thus doth Jeſus Chriſt: Mind it, Coming-Sinner; *Iſa.* 55. 3. *Pſal.* 50. 15. *Mat.* 7. 7, 8, 9.

Secondly, *He doth not only bid thee Come, but tells thee, He will heartily do thee Good*; Yea, he will do it with Rejoycing: *I will rejoyce over them to do them Good, with my whole Heart, and with my whole Soul*, Jer. 32. 41.

Thirdly, *It appeareth that he is* Free, *becauſe he giveth without Twitting:* He gives to all Men Liberally, and upbraideth not; *Jam.* 1. 5. There are ſome, that will not deny to do the Poor a Pleaſure, but they will mix their Mercies with ſo many *Twitts*, that the Perſons on whom they beſtow

their

their Charity, ſhall find but little Sweetneſs in it. But Chriſt doth not do ſo, Coming-Sinner; He caſteth all thine Iniquities behind his Back; Thy Sins and Iniquities he will remember no more: *Iſa.* 38. 17. *Heb* 8. 12.

Fourthly, That Chriſt is Free, is manifeſt by the Complaints that he makes againſt them, that will not come to him for Mercy: I ſay, he complains, ſaying; *O Jeruſalem, Jeruſalem! How often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not?* Matth. 23. 37. I ſay, he ſpeaks it by way of Complaint. He ſaith alſo in another place; *But thou haſt not called upon me, O* Jacob; *but thou haſt been weary of me, O* Iſrael; Iſa. 43. 22. Coming-Sinner, See here the Willingneſs of Chriſt to Save; See here, how Free he is to communicate Life, and all good Things, to ſuch as thou art? He complains, if thou comes not; he is diſpleaſed, if thou calleſt not upon him.

Hark, Coming-Sinner, once again; When *Jeruſalem* would not come to him for Safe-guard, *He beheld the City, and wept over it, ſaying; If thou hadſt*

known, even thou, at leaſt in this thy day, the Things that belong to thy Peace; but now they are hid from thine Eyes, Luk. 19. 41.

Fifthly, Laſtly, *He is open and* ffree Hearted to do thee Good, as is ſeen by the Joy and Rejoycing, that he manifeſteth at the coming home of poor *Prodigals*: He receives the loſt Sheep with Rejoycing; the loſt Groat with Rejoycing: Yea, when the Prodigal came home, what Joy and Mirth, what Muſick and Dancing, was in his Father's Houſe? *Luk.* 15.

Thirdly, Coming-Sinner, I will add another Encouragement for thy Help.

Firſt, God hath prepared a *Mercy-Seat*, a Throne of Grace *to Sit on*; that thou may'ſt come *thither* to him, and that he may *from thence* Hear thee, and Receive thee: *I will Commune with thee* (ſaith he) *from above the Mercy-Seat*, Exod. 25. 22.

As who ſhould ſay; Sinner, When thou comeſt to me, thou ſhalt find me upon the *Mercy Seat*; where alſo I am alwayes found of the Undone, Coming, Sinner: Thither I bring my Pardons; there I Hear, and Receive their Petitions, and Accept them to my Favour.

Secondly, God hath alſo prepared a *Golden*

Golden Altar for thee, to offer thy Prayers, and Tears upon: A *Golden* Altar! It is called a *Golden* Altar, to ſhew what Worth it is of in God's Account: For this Golden Altar, is Jeſus Chriſt; This Altar ſanctifies thy Gift, and makes thy Sacrifices acceptable. This Altar, then, makes thy Groans, *Golden* Groans; thy Tears, *Golden* Tears; and thy Prayers, *Golden* Prayers, in the Eye of that God thou comeſt to, Coming Sinner: *Rev.* 8. *Mat.* 23. 19. *Heb.* 10. 10, 15. 1 *Pet.* 2. 5.

Thirdly, God hath *Strowed all the way* (from the Gate of *Hell*, where thou waſt, to the Gate of *Heaven*, whither thou art going,) *with Flowers out of his own Garden:* Behold! How the Promiſes, Invitations, Calls, and Encouragements, like Lillies, lye round about thee; (Take heed, that thou doeſt not tread them under foot, Sinner!) With Promiſes, did I ſay? Yea, he hath mixed all thoſe with his *Own* Name, his *Sons* Name; alſo, with the Name of Mercy, Goodneſs, Compaſſion, Love, Pity, Grace, Forgiveneſs, Pardon, and what not, that may encourage the coming Sinner.

Fourthly, He hath alſo, for thy Encou-

couragement, laid up the Names, and ſet forth the Sins, of thoſe that have been Saved: In his Book they are fairly written, that thou through Patience, and Comfort of the Scriptures, mightſt have Hope.

1. In this Book is Recorded *Noah's* Name, and Sin; and how God had Mercy upon him.

2. In this Record is fairly written the Name of *Lot*, and the Nature of his Sin; and how the Lord had Mercy upon him.

3. In this Record, thou haſt alſo fairly written, the Names of *Moſes*, *Aaron*, *Gidion*, *Sampſon*, *David*, *Solomon*, *Peter*, *Paul*; with the Nature of their Sins, and how God had Mercy upon them: And all to Encourage thee, Coming-Sinner.

Fourthly, I will add yet another Encouragement, for the Man that is coming to Jeſus Chriſt. Art thou coming? Art thou coming, indeed? Why?

1. Then this thy Coming, *Is by Vertue of God's Call.* Thou art Called; *Calling* goes before *Coming*: Coming is not of Works, but of him that *Calleth*. *He went up into a Mountain, and called to him whom he would, and* They *came to him*, Mark 3. 13. *Se-*

Secondly, Art thou coming? *This is alſo by Vertue of Illumination.* God has made thee ſee; and therefore, thou art coming. So long as thou waſt Darkneſs, thou lovedſt Darkneſs; and couldſt not abide to come, becauſe thy Deeds were Evil: But, being now Illuminated, and made to ſee, what, and where thou art; and alſo, what, and where thy Saviour is: Now thou art coming to Jeſus Chriſt. *Bleſſed art thou* Simon Bar-Jona! *for Fleſh and Blood hath not Revealed it unto thee* (ſaid Chriſt) *but my Father which is in Heaven*; Matth. 16. 15, 16.

Thirdly, Art thou coming, *this is becauſe God has* Inclined thine heart to come; God hath called thee, illuminated thee, and *inclined* thy heart to come, and therefore thou comeſt to Jeſus Chriſt. It is God that worketh in thee to Will, and to come to Jeſus Chriſt. Coming ſinner, bleſs God, for that he hath given thee a Will, to come to Jeſus Chriſt. It is a Sign that thou belongeſt to Jeſus Chriſt, becauſe God has made thee *willing* to come to him, (*Pſal.* 110. 3.) Bleſs God for *ſlaying* the enmity of thy mind; had *he* not done it, thou wouldeſt, *as yet*, have hated

hated thine own Salvation.

Fourthly, Art thou coming to Jeſus Chriſt, *it is God that giveth thee* Power; *power* to purſue thy *Will* in the matters of thy Salvation, is the gift of God. 'Tis God that worketh in you both to *Will* and to Do, *Phil.* 2. 13. not that God worketh *Will* to come, where he gives no *power*; but thou ſhouldeſt take notice, that *power* is an aditional Mercy. The Church ſaw that *will* and *power* were two things, when She cried, *Draw me, we will run after thee*, (Song. 1. 4.): and ſo did *David* too, when he ſaid, *I will run the ways of thy Commandments, when thou ſhalt enlarge my Heart. Will* to come, and *power* to purſue thy will, is a double Mercy, coming Sinner.

Fifthly, All thy ſtrange, paſſionate, ſudden ruſhings forward after Jeſus Chriſt, (coming Sinners know what I mean) they alſo are thy helps from God. Perhaps thou feeleſt at ſometimes, more than at others, ſtrong ſtirrings up of heart, to fly to Jeſus Chriſt; now thou haſt at this time a ſweet, and ſtiff gale of the Spirit of God filling thy ſails with the freſh gales of his good Spirit; and thou rideſt at thoſe times, as

upon

upon the wings of the wind, being carried out beyond thy ſelf, beyond the moſt of thy prayers, and alſo above all thy fears and temptations.

Sixthly, coming Sinner, haſt thou not, now and then, a kiſs of the ſweet lips of Jeſus Chriſt? I mean, ſome bleſſed word droping like an Honey-Comb upon thy Soul to revive thee, when thou art in the midſt of thy dumps.

Seventhly, Does not Jeſus Chriſt ſometimes give thee a glimps of himſelf, though perhaps, thou ſeeſt him not ſo long a time as while one may tell twenty?

Eighthly, Haſt thou not ſometimes as it were the very warmth of his wings over-ſhadowing the face of thy Soul, that gives thee as it were a gload upon thy Spirit, as the bright beams of the Sun do upon thy body, when it ſuddenly breaks out in the midſt of a cloud, though preſently all is gone again?

Well, all theſe things are the good hand of thy God upon thee, and they are upon thee to conſtrain to provoke and to make thee willing, and able to come (coming Sinner) that thou mighteſt in the end be Saved.

FINIS.

ERRATA.

PAge 17. Line 30. for *given* Read *giver.* p 19. l. 6. f. *his* r. *this.* p. 20. l 8. f. *my* r. *may.* p. 22. l. 22. f. *thoſe* r. *theſe.* p. 23. l. 27. f. *Satan* r. *ſome.* p. 24. l. 25. f. *me* r. *one.* p. 27. l. 5. f. *changing* r. *cleanſing.* p 32. l 12. f. *his* r. *this.* p 33. l. 1. *after is* add *to.* p. 33 l. 15. *after medle* r. *with theſe.* p. 43. l. 8. f. *pre* r. *preſent.* p. 78. l 2. *after force* r. *to come.* p. 116. l. 7. before *give* r. *to.* p. 138. l. 13. f. *above* r *alone.* p. 183. l. 14. after *not* r. *to.* p. 184. l. 19. f. *between* r. *be.* p. 187. l. 22. after *Judge* r. *no.*